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Chronicle

The War.—Everywhere during the past week the Allies continued their victories. On the Franco-Belgian front King Albert's troops supported by a French contingent under General Degoutte exerted an increasing pressure on the enemy's lines. The Germans were reported to be removing their stores and ammunition from the coast and from Bruges or burning and exploding what they could not save. Resuming offensive operations north of the Scarpe the British advanced on more than a four-mile front and captured Oppy and Biache St. Vaast, the latter of which is six miles southwest of Douai. On the same day, October 7, the British mastered the crossings of the Scheldt Canal, north of Aubencheul-au-Bac, about five miles northwest of Cambrai and subsequently crept slightly nearer to Lille on the west and southwest. On the same day also the French in Champagne took Berry-au-Bac almost at the junction of the Aisne Canal and the Aisne River. The position of the town at this point gives it great strategic value.

Bulletin, Oct. 7, p.m.

Oct. 14, a.m.

From Berry-au-Bac on the Aisne and from the La Fère sector Marshal Foch was enabled to launch a strong turning movement against Laon which together with La Fère was taken by the Allied troops October 13. Laon was considered the pivotal German position. On it depend the safety of the German line up to the sea and of those lines which at Laon swing westward to the Meuse. The French swept two and a half miles to the east and cut the La Fère-Laon railway.

Some of the most stubborn fighting of the week and productive of important results was seen around Cambrai and between Cambrai and St. Quentin. On October 8 British and American troops with a French army acting on their right attacked from Cambrai southward shattering the remnants of the Hindenburg system and making solid gains to a depth of more than three miles. American troops from North and South Carolina and Tennessee, under General Lewis were engaged in some of the heaviest fighting around St. Quentin. In an advance of more than three miles from their initial positions they captured the villages of Brancourt and Prémont, the latter four miles northeast of Beaurevoir. Immediately south of the Americans the French, leaving their advanced line at Rouvroy took Essigny and Fontaine. By the evening of October 9, Cambrai was in the hands of the Allied troops, the Germans were retreating on a twenty-mile front and the British cavalry was in

close pursuit. In their advance of about five miles southeast of St. Quentin the important railroad of Mezières-sur-Oise was taken by the French. The series of operations between Cambrai and St. Quentin which resulted in these gains was gallantly carried out by Field Marshal Haig and is considered one of the most brilliant of the war. Thirty German divisions were reported to be badly routed and disorganized as a result of the Allied attack.

By October 10 the British commander had pushed his lines to the banks of the Selle River on the ten-mile reach between Solesmes and St. Souplet, capturing the important German base of Le Cateau. This was an advance of about ten miles east and about fifteen southeast of Cambrai. On the same day in severe fighting north of the Aisne the French gained possession of the plateau of Croix-Sans-Tête and further east crossed the Aisne Canal near Villers-en-Prayères.

The importance of these gains was seen in the bulletins of the following day which told of the pressure exerted by the British troops to the northeast of Cambrai toward Denain and of the capture by them of the villages of Iwuy and Fressies. Official dispatches of that day also reported that the enemy was withdrawing from his positions north of the Sensée, the northern boundary of the Cambrai salient. Southward also the enemy gave way on the front from the Soissons-Laon road to Grand Pré, north of the Argonne Forest and also from the northern bank of the Suippe River in Champagne. At the time General Gouraud's Army advanced four miles and captured Machault; the enemy under the pinch of converging attacks west and south began the evacuation of the Chemin des Dames, and the Hunding line between the River Serre and the little town of Sissonne was turned, increasing difficulties of the Germans at Laon. October 14 brought the news that Allied troops were at the gates of Douai while southward Gouraud's troops which had taken Vouziers, on the Aisne, northeast of Machault and captured the southern slopes of the Retourne Valley, were pressing forward on a sixty-mile front in Champagne. To Gouraud's left General Berthelot's troops took the heights of César's Camp east of Condé-sur-Suippe, while Mangin was slowly mastering the strong bastions of the St. Gobain Massif.

The fighting on the Franco-American front in the Argonne Forest, or what is known as the Aisne-Aire sector, and between the Aisne and close to Reims, was of the

most stubborn character. The Kriemhilde, or Damvillers-Grand Pré line, was again severely battered, and as a result the Americans and their supporting troops are slowly debouching into open country. The fighting was incessant, and the Argonne Forest practically cleared of the enemy. The capture of the Forest positions, long supposed to be almost impregnable, is considered one of the greatest achievements of the war. Its loss is serious to the enemy, as it is his only strong natural defense on the eastern wing of his line from the Moselle to the sea.

The Serbians captured Nish. In Syria a French naval squadron took the city of Beirut. The Irish mail steamer *Leinster* was torpedoed and sunk on one of her regular trips from Dublin to Holyhead. The sinking of this passenger boat with a loss of almost 400 lives aroused an outburst of anger in England almost equal to that caused by the sinking of the *Lusitania*.

In answer to the armistice and peace proposals transmitted to the American Government by the German Chancellor, Prince Maximilian of Baden, and outlined in last week's AMERICA, President Wilson declared that there can be no cessation of hostilities and no armistice

*The President's Note
to Germany*

as long as the armies of the Central Powers occupy the soil of the Allied Governments. The declaration was made in a note of inquiry addressed to the Chancellor and delivered by the American Secretary of State, Mr. Lansing, to Mr. Frederick Oederlin, Chargé d'Affaires, *ad interim*, for Germany in the United States, who was requested to communicate it through the Berne Government to Prince Maximilian. The note of Mr. Lansing to Mr. Oederlin is dated October 8, and is as follows:

Sir—I have the honor to acknowledge, on behalf of the President, your note of October 6, enclosing a communication from the German Government to the President, and I am instructed by the President to request you to make the following communication to the Imperial German Chancellor:

Before making reply to the request of the Imperial German Government, and in order that that reply shall be as candid and straightforward as the momentous interests involved require, the President of the United States deems it necessary to assure himself of the exact meaning of the note of the Imperial Chancellor. Does the Imperial Chancellor mean that the Imperial German Government accepts the terms laid down by the President in his address to the Congress of the United States on the 8th of January last and in subsequent addresses, and that its object in entering into discussions would be only to agree upon the practical details of their application?

The President feels bound to say with regard to the suggestion of an armistice that he would not feel at liberty to propose a cessation of arms to the Governments with which the Government of the United States is associated against the Central Powers so long as the armies of those powers are upon their soil. The good faith of any discussion would manifestly depend upon the consent of the Central Powers immediately to withdraw their forces everywhere from invaded territory.

The President also feels that he is justified in asking whether the Imperial Chancellor is speaking merely for the constituted authorities of the empire who have so far conducted the war. He deems the answer to these questions vital from every point of view.

What was unofficially described to be the German

Government's reply reached Washington through unofficial channels October 12. It was immediately communicated to President Wilson, who was

Germany's Reply in New York to take part in the Columbus Day exercises and to promote the Fourth Liberty Loan. The President made no statement. The answer of the "German Government" was wirelessly from Nauen, picked up in France and transmitted to Washington. The German answer to the President's inquiry is signed by Solf, State Secretary of Foreign Office, and is as follows:

In reply to the questions of the President of the United States of America the German Government hereby declares:

The German Government has accepted the terms laid down by President Wilson in his address of January 8 and in his subsequent addresses on the foundation of a permanent peace of justice. Consequently, its object in entering into discussions would be only to agree upon practical details of the application of these terms. The German Government believes that the Governments of the Powers associated with the Government of the United States also take the position taken by President Wilson in his address.

The German Government in accordance with the Austro-Hungarian Government, for the purpose of bringing about an armistice, declares itself ready to comply with the propositions of the President in regard to evacuation. The German Government suggests that the President may occasion the meeting of a mixed commission for making the necessary arrangements concerning the evacuation.

The present German Government, which has undertaken the responsibility for this step towards peace, has been formed by conferences and in agreement with the great majority of the Reichstag. The Chancellor, supported in all of his actions by the will of this majority, speaks in the name of the German Government and of the German people.

While no official statement was made at Washington, and while doubts are expressed as to the sincerity and motives of the note, the document itself is considered authentic.

Ireland.—The unjust treatment of Irish political prisoners by England is still deeply resented by the Irish nation. Recently at a meeting of the Dublin Corporation

a resolution was passed calling the attention of all free nations "which have freedom and justice and hate oppression and slavery to the fact that"

(1) From this nation of Ireland nearly a hundred leaders of national public opinion have been taken and cast into prison without charge being preferred against them and without being given an opportunity of explaining their position to Ireland and to the world. (2) These men and women have been deported from Ireland and are not allowed to see relatives, friends or business representatives. Even their correspondence is unduly delayed and interfered with by British censors, all entailing suffering and hardship on families and dependents, in addition to the sufferings of the prisoners themselves. (3) In the eyes of Ireland these leaders have been cast into jail by the enemies of our nation for demanding freedom for their native land, and for claiming that to her, no less than to Belgium and Serbia, shall the right of self-determination apply.

The Lord Mayor in moving the resolution spoke of the attitude of England in these words:

Their action in arresting, deporting and interning in English jails so many of our countrymen and women without a trial and without preferred charges constitutes one of the greatest breaches of the liberty of the subject which any government could be guilty of; a blot which no amount of palaver with foreign Powers will erase; an act which goes to the very root of justice and fair play.

It is eternally drummed into our ears that English laws are the fairest in Christendom, and that English policy in the war is the protection of small nationalities.

One of the greatest assets which our rulers claim—and if it were departed from in any country but our own, how they [the English] would turn up the whites of their eyes in horror!—was the fundamental principle underlying the British Constitution—the sun, moon and stars of liberty—viz., that every subject is looked upon as being innocent of any crime until he or she is proved to be guilty. The murderer, the thief, the monsters who thrive on the white slave traffic, the perpetrators of those other filthy vices with which England was at present seething, and the meanest and most degraded wretch, have the mantle of Magna Charta thrown over them, and all get a fair trial; but the people of Ireland, a nation more ancient than England, and one of the oldest in Christendom, are trampled upon by those who clamor that they want to make the world safe for democracy.

The object [of England] is to numb the affection of the American people toward us, and to inflame American opinion against our country by making charges against our people of cowardice, thrusting men and women into jail on the merest suspicion. By such means it is hoped to kill the spirit of Ireland's manhood, break the hearts of its womanhood, and destroy its claim to nationhood; but the King's advisers are living in a fool's paradise if they think they can succeed. They may oppress, imprison, and torture as in Belfast, or kill as in Mountjoy, but after all does it matter very much if some of us share the same fate? We now mere passing shadows on the horizon?

This speech was marked "as passed by censor;" it is left to the imagination to picture the force of the original draft.

Mexico.—Not long since, as already noted in AMERICA, the venerable Archbishop of Guadalajara was seized by night, sentenced to death and finally, after suffering many indignities, was banished. How

Construed Pretexts the better class of Mexican citizens looked upon this indignity can be judged from the fact that protests against the action were sent to the Governor by the Metropolitan Chapter, the Catholic Youth of the State of Jalisco, the Latin-American Union, the St. Stanislaus Sodality, the Lady Catechists of Guadalajara, the St. Vincent de Paul Society and the Workmen's Union. The tone of the protests may be judged from these examples:

We, the undersigned representatives of the Catholic youth of the State of Jalisco, in our own name, and in the name of the Catholic young men of the republic of Mexico, moved by a deep sorrow and filled with sentiments of a noble and just indignation, hereby protest with all the energy of our hearts, before the citizens of Jalisco and of the entire nation, and before the whole world, against the seizure of our beloved and heroic Father and Pastor, the Most Rev. Francisco Orozco y Jimenez, Archbishop of Guadalajara. With him we have been in prosperity, with him, we shall stand in his hour of sorrow and supreme sacrifice. If need be, with him, we shall face death. We seize this opportunity solemnly to affirm our absolute and unconditional fidelity and loyalty to this illustrious and persecuted

prince of the Church, to this indomitable martyr of the Catholic Faith, to this champion and standard bearer of the liberties and the sacred and inalienable rights of the Church so despotically outraged and destroyed. Let this declaration and protest testify, in this hour of sadness, by its firm and unyielding eloquence, to the inseparable bonds of union which bind the Catholic young men of Mexico to the Church and the people to its tried and heroic pastor. We, the undersigned, members of the Society of Lady Catechists of this city, deeply pained and wounded by the seizure of our noble Pastor, the Most Rev. Francisco Orozco y Jimenez, Archbishop of Guadalajara, gladly and lovingly fulfil the sacred duty of hereby expressing to him in this moment of sorrow, our sentiments of filial and heartfelt devotion. With all the energy of which we are capable, we protest against the unqualifiable outrage of which our beloved Pastor has been the victim, and against the publication of decree 1913 which so openly attacks and insults our Faith. We are ready to face death, if need be, for the defense of that Faith which we so ardently love. We shall not allow it to be insulted and outraged.

The Metropolitan Chapter of the Archdiocese of Guadalajara deeply moved by the seizure of its beloved Pastor, the Most Rev. Francisco Orozco y Jimenez, D.D., which took place last night in the city of Lagos, hastens to give expression to its profound grief, in presence of its venerable clergy, before the Faithful and the world. On the present sorrowful occasion, it begs of a merciful heaven its help and protection. The same Chapter hereby implores all those who are proud to call themselves the children of the Church to pray earnestly and constantly for the safety and the deliverance of their tried and persecuted Pastor.

As Mexico is an autocracy no attention whatever was paid to these strong protests.

Russia.—According to an Associated Press dispatch dated Stockholm, October 11, "On the eve of its first anniversary, the Bolshevist dictatorship of the proletariat faces the most terrible famine in modern history." The rural districts are violently opposing the attempts of the Moscow and Petrograd Soviets to steal from the peasants bread for the starving population of those cities. In three districts of the Vyatka Government alone the peasants have armed 15,000 men to defeat Soviet attempts to seize their grain. In many districts the wheat and oat crops are in the hands of peasant organizations that successfully resist the "food crusaders" that come from Moscow and Petrograd. Those two cities are suffering from a hunger siege that is even worse than the summer "Terror." Infant mortality in Petrograd is said to have increased fifty per cent, and fifty-seven to eighty per cent of the school children are absent on account of illness. The boys and girls of the city cannot survive the winter unless food is provided from foreign countries. Seventy-five thousand homeless children, the majority of whom are under ten, none being over fifteen, are housed in hotels, barracks, etc., but there is scarcely any food for them. Relief is hoped for from Denmark, whence milk and other supplies must come within a month, if the children's lives are to be saved. The authorities guarantee that whatever food is sent will be given to the children only. It is estimated that before the end of winter 140,000 boys and girls in Petrograd will be public charges.

Starvation is claiming thousands of adults too. In Moscow the food situation is said to be slightly better than in Petrograd.

A copy of the *Berliner Tageblatt* for August 24, which has recently arrived in this country, contains from Hans Vorst, a Moscow correspondent, a dispatch which the *New York Times* thus translates and summarizes:

"The famine in Moscow and the abnormal price conditions, the underground furtive traffic in foodstuffs, have assumed tremendous proportions such as can scarcely be imagined even in Germany. This is true equally in all parts of the country, not only the cities but the open land itself is cursed with famine, particularly the northern territories, which are naturally poor in grain."

As partial causes for this condition, Vorst sets down the decline in productivity due to the war and revolution, the increased consumption, the difficulties of transport, and the reluctance of the peasants to surrender their grain in exchange for the depreciated paper money.

"Under the new régime of the Bolsheviki and since the Brest-Litovsk peace," says the writer, "new reasons for the famine have been added to the old ones. Through the German intervention, the north was divided from the fertile south, and the Czecho-Slovaks took possession of the last district that had a rich grain surplus, western Siberia. The means taken by the Soviet Government in this terrible situation to bring out the grain supplies held in concealment by the frightened peasants in the territory still left to it are still recalled; dictatorial powers of attorney for food commissioners, drastic penalties for concealment of grain, high prize moneys for informers concerning such supplies, extensive dispatches of expeditions of the Red Army to requisition grain, expeditions which were obliged to use most ruthless measures of force in order to separate the farmers from their grain. Of late the penalties have been made still more drastic, and a decree gives the workmen's organizations the right—and indeed orders them—to send our parties of requisition into the country and thus to fight out the matter themselves with the farmers."

All these measures, however, the writer says, were futile, the farmers continuing well to conceal their supplies and well to defend them with force of arms when driven to extremes. The best hope of the Government, to extract the rural grain through exchange of manufactured products, failed by reason of the lack of organized transport facilities. The net result of all measures of this sort was to emphasize and strengthen the conflicting interests of the peasantry and the urban proletariat and its government.

"The peasants are armed, in part with machine guns," says Vorst, "and I receive constant reports of agreements formed in neighboring villages for common bloody defense against prospective requisition parties. This is a battle in which the urban proletariat and its government, unless it adopts other means of assistance, would beyond doubt have to succumb."

"For these and other reasons which are adopted as a matter of principle, the Soviet Government has attempted to introduce the class conflict into the villages, and to divide the poorest farmers (the Bedujaki) from the richer (the Kulaki). The Bedujaki, who likewise suffer from lack, are organized in the villages into 'Committees of Poverty,' who are to proceed against the Kulaki in the same way as the urban proletariat against the bourgeoisie. In this way it is hoped to level the unequal distribution of land, goods, and equipment; and to steer here also toward complete communism. At the same time the Bolshevik Government sets up the thesis that there is no sort of conflict of interests between the Bedujaki and the urban proletariat; and in this way they hope to be able to collect the greater part of the populace in the cities and in the rural districts into a

unified proletarian front. As concerns the food problem, the government hopes that the Bedujaki 'Committees of Poverty,' once the village community is split, will themselves expropriate the grain supplies of the richer peasants for the benefit of themselves and the urban proletariat."

The writer asserts that the Food Administration is costing much more than it is worth. In Moscow its personnel last spring numbered 4,000 and a budget of 280,000,000 rubles a month was required.

On October 7 the Russian Embassy at Washington was officially notified by the newly formed Russian Provisional Government which was created by the State

Convention at Ufa, that it has succeeded to the Provisional Government of 1917. The text of the act signed by the representatives of the National Convention contains the following measures and principles:

In a unanimous effort to save the Fatherland, to reestablish its unity and its independence, the Convention has decreed to transmit the supreme power over the whole territory of Russia to the Provisional Government, composed of five persons: Nicholas D. Avksentieff, Nicholas I. Astroff, Lieut.-Gen. Vassili G. Boldyreff, Peter V. Vologodski, Nicholas V. Tchaikovsky. The Provisional Government in its activities will be guided by principles announced in this Constitutive act, as follows:

- (1) Until the moment of the convocation of the Constituent Assembly, the Russian Provisional Government is the sole possessor of supreme power over the whole territory of Russia.
- (2) On the order of the Russian Provisional Government all functions of supreme power temporarily exercised by Regional Governments are transmitted to the Provisional Government.
- (3) Definition of the limits of the power of the Regional Governments, which are to be founded on the principles of broad regional autonomy and in accord with the program stated below, is confided to the judgment of the Russian Provisional Government.

In endeavoring to reconstitute the unity and independence of Russia, the Provisional Government sets forth as its immediate aim: (1) A struggle for the liberation of Russia from the power of the Bolshevik Soviets. (2) The reintegration in Russia of adjoining regions which were detached or separated. (3) Annihilation of the treaty of Brest-Litovsk and of all other international treaties concluded after the revolution of March, 1917, either in the name of Russia or in the name of its provinces, by any authority except the Provisional Government. (4) Restoration of treaties with the allied nations. (5) Continuation of war against the German coalition.

In its interior policy the Provisional Government pursues the following aims: (1) The creation of a single and powerful Russian army beyond the influence of political parties and subordinate, through its military chiefs, to the Russian Provisional Government. (2) Exclusion of intervention by military authorities in the domain of civil authorities except in the fighting zone of the armies or regions declared by the Government, in cases of extreme necessity, in conditions of siege. (3) Establishment of strict military discipline based on law and humanity. (4) Interdiction of political organizations into the army and its entire insulation from politics.

The Provisional Government declares that: "Until the convocation of the Constituent Assembly the members of this body cannot be recalled and are not responsible to anybody for their activities." The Omsk Government of Siberia has raised 200,000 soldiers who are being strictly trained as a nucleus for an anti-Bolshevist national army.

Is France Still Catholic?

GABRIEL M. MÉNAGER, S.J.

THE legal warfare which has for almost forty years been waged against Catholic France and especially against her numerous religious institutions, has been an indictment of the whole people. In outside nations an opinion is current that the French, if not downright irreligious, are at any rate too skeptical, indifferent and pleasure-loving to think or care much about religion.

Needless to say, German propaganda, in the form of more or less clever lies, was not altogether unsuccessful in bringing numbers of superficial and ignorant persons to form such an opinion. The French, it was asserted again and again, had become a people without stamina, physical, mental or moral; frivolous and irresponsible to the point of positive folly, and consequently unworthy of the honored place they had won for their country among the sisterhood of nations.

Thank God, these loathsome calumnies are not without an incontestable answer. This is found in the splendid and truly inspiring manner in which the sons of France, from near and far, have rallied around the flag of their country, and since August, 1914, have been pouring out their life blood in the struggle against her ruthless and unscrupulous foes.

May a simple review of facts give at least a partial insight into the real state of affairs and teach the fair-minded not to judge France by her present Government, or by the slanderous statements of her enemies, or even by the countless books translated for exportation and sold under the title of French novels.

"By their fruits ye shall know them," is the great test given us by the Master. What must be said of the Catholic spirit of France in view of its splendid achievements? This spirit it is that has produced so many thousands of vocations for the foreign missions and such generous financial help for the same grand cause, while at home the really marvelous things it has accomplished and is still accomplishing would fill pages upon pages.

It has been well said: "Every individual soul is a sealed book." So in a lesser degree is the inner life of a nation. Why, then, judge without having broken the seal? Open the book, investigate. We concede you will find a few blotted pages, but do we not generally judge affairs by a majority and not by a few isolated instances? We do not doubt that some of the good people whom we have heard stigmatize the French as atheistic, would think a person very stupid and unfair indeed, were he to judge Ireland's Catholicism by her so-called "Orangemen," or measure her people in the light of her present ruling power. We grant that the French Government has persecuted our French Catholics in every possible way, but we deny that all its efforts have made of that great Catholic country an atheistic people. After all, is not persecution as necessary to the spiritual life of a nation as cultiva-

tion of the soil to the seed that has been planted in its bosom? Our Saviour tells us to rejoice when persecuted in His name, for "in the Cross is salvation." The important thing is to stand steadfast and face the enemy courageously, and that France has done. What of all the gilds, "patronages" and associations founded and so splendidly kept up? What of the "*Association Catholique de la Jeunesse Française*," started twenty-five years ago, at the suggestion of the great Count Albert de Mun, and numbering in 1914 125,000 disciplined and active workers? It is a society governed by a central council and a president who have their headquarters in Paris, but its members are scattered all over France and are kept closely in touch with the Paris center. They belong chiefly to the intelligent, well-to-do *bourgeoisie* or nobility and to the student world. Some are landed proprietors in the provinces; others engineers, artists, writers, lawyers, doctors, wealthy merchants or agriculturists; all are cultured energetic men, determined to extend the reign of God to the best of their ability. The Apostolic spirit is the link that binds the young members of the "A. C. J. F." together; they purpose to help Catholic France and to be, wherever their lot is cast, the devoted helpers of the clergy, towards whom their attitude is one of filial deference. After the age of thirty, members may continue to belong to the Association, but its chief activities are, as its name implies, in the hands of the young.

Another point which is often misunderstood by the partially enlightened critic, relates to France's actual educational status. On more than one occasion the writer has heard it remarked, "No wonder France is atheistic, it has no Catholic schools!" A mere glance at what Catholic France has been doing in this line will prove a revelation. The "eldest daughter of the Church" has always made it a law to propagate the Faith, and the greatest means which she has ever used have been the schools. When in 1882 religious instruction was proscribed from the public schools by the laws of laicisation, French Catholics did not forget their role of educators. Faithful to the voice of Leo XIII, they said with the Belgians, "Wherever a public school is built, let us have, across from it, a Catholic school." Huge was the task indeed. Up to the year 1901 the cost of the undertaking amounted to 56,000,000 francs. But the result surpassed all hopes.

In vain, to make things harder, did the Government impose the obligation of a degree before one could be allowed to teach. In 1897, 53,502 persons fulfilled all the legal requirements and were admitted to teach in the Catholic schools. This relative triumph must needs bring retaliation, but also new victories. After the laws of 1901 and 1904, which refused all legal existence to teaching Religious Orders and all non-authorized Congregations,

free schools, i.e., Catholic schools, were closed by the thousands. Thanks, however, to the charity of the men and women of France, and also to the daring initiative of the religious teachers, who gave up wearing the religious dress to be able to keep the Faith alive in the hearts of the young, these schools sprang up again and became more numerous than before. Strange to say, even since 1910, the number of pupils in the Catholic schools has steadily been increasing. Referring to the statistics of one of the late years, we find an increase of 3 schools per 1,017 pupils for the public schools, whilst for the Catholic schools the number goes up to 9 per 1,028 pupils. Is not this result remarkable, especially in view of all the hardships that had to be encountered? The schools are due to the deep religious vitality of France, which has manifested itself even in other ways. It may come as a surprise to readers to learn that on the actual front in Champagne, in the devastated villages, it is the German guns alone which succeed in taking the crucifix out of the public schools. Taken down by the Government authorities, the *municipalités* one after the other took pride in replacing and keeping there the precious sign of our salvation. It is also very consoling to see how little patronized, in certain regions, are the public schools. Between 1909 and 1910, for instance, in Ile-et-Vilaine,

Loire Inférieure and Mayenne, the number of pupils lost by the public schools and gained by the Catholic schools was 1,000; 2,000 in the departments of Côtes du Nord and Maine-et-Loire. La Vendée, the country of the Chouans, should be put in a separate place with a record of nearly 9,000 for six years.

It is not a little amusing to note the statistics in some departments. For instance, in one of the regions of the west there are twenty-four public schools without a single pupil, and twenty-three having each three pupils and forty-six having only five. In certain towns of the same locality we find:

140 pupils in Catholic schools as against 20 in public schools.

160	"	"	"	"	"	"	8	"	"	"
140	"	"	"	"	"	"	2	"	"	"
85	"	"	"	"	"	"	0	"	"	"
105	"	"	"	"	"	"	0	"	"	"

These reckonings are merely local, but they nevertheless prove how very active the old spirit of practical religious life still is in that great country whose glorious title of eldest daughter of the Church has ever been her proudest boast. We ask her critics to investigate and get familiar with things French and they will soon be persuaded that France, although the Government is on the whole atheistic, France *as a people* is still Catholic.

About Camouflage

JOHN T. FOGARTY

THE literature of fable has left as an inheritance two famous instances of camouflage. Once upon a time, a wolf arrayed himself in sheep's clothing to conceal his wolfishness; and, once upon another time, a crow bedecked himself in peacock's feathers and aired his foolishness. Of course, the world has become too wise now-a-days to be influenced by mere fable, just as babies have become too precocious to believe in the Santa Claus myth, except where there is an axe to be ground, for children ordinarily revert to childish simplicity at Christmastide. Yet, strangely enough, people never seem to have been so little unsophisticated as when they loved fable. It is this age of so-called enlightenment that has given an impetus to scientific camouflage. Women, in olden days, were addicted to feminine follies like their sisters of today, but they were honest about it. Indian lassies tattooed their faces into hideousness, and English dames patched their physiognomies into absurdity, in a spirit of loyalty to tribe and political party. But modern young damsels and older dames seek release from relentless homeliness under a layer of rouge and powder in the actual belief that neighbors take them for better-looking people than their real unadulterated selves. Possibly the difference between a past and the present age may be summed up in the assertion that formerly people loved to read and write fable for the novelty of the thing and

for the moral lesson inculcated, while now people are living fictitious lives for a not necessarily culpable species of deceit, known as camouflage.

But to return to the wolf and the crow. There is a little green isle that, for geographical reasons only, has been placed far enough from another fair isle "set in the silver sea" to give it an entity of its own, and near enough to make it a rival. How much romance might have been lost to the world had the forces of nature tossed it up in some different locality, makes for idle speculation now: but one thing is certain, the daily newspaper world would have suffered an incalculable loss. The little country in question has been so skilfully given the rôle of a paradoxical existence, that it is about as well known as Thibet, forsooth. Indeed, the animal fables are as illuminating on the subject of zoology as the daily newspaper is on the Irish situation. In spite of reams of press enlightenment, the people are still sending up the despairing cry that betokens a lack of even fundamental knowledge: "What do the Irish want, anyhow?" When simple men like Aesop composed their fables, they conveyed us into their secrets immediately. The wolf and the crow must never be lost sight of in the process of artificial transmigration. But the modern daily press proceeds from the other direction. Either it cloaks its direct intent in a specious display of harmless language,

or it so wraps its real purpose in the tinsel of rhetoric that one has to be pretty severely bitten before discovering the camouflage. Now for an apposite example.

The up-to-date grist, or chaff, which Ireland affords for the press mill, is the anti-conscription attitude. Witness a sample of the crow-and-peacock-feather class. The quotations are made from one and the same editorial of a reputable daily newspaper. "Irishmen lie in Gallipoli, along the Struma, on the Somme, in the Ypres salient, dead but oft unconfined martyrs for freedom." Naturally, this sentiment, conveyed in such a glowing period, carries Irish hearts by storm, with the possible exception of a few fanatics who are worried lest the common stream be contaminated by the admixture of English blood. But behold how the naughty bird gives himself away. "There is no conceivable adequate excuse," the paper continues, "for any people who profess to love liberty and fight oppression to stand aside in indifference when the united democracies of the world are in the death grip of a still undecided battle with the only despotism on earth which is possibly strong enough today to trample out freedom among mankind." Of course, this statement has the common fault of general press comment on the subject: it means too much.

Either Ireland's case must be treated as a national issue, worthy to be numbered with the claims of Belgium, Servia and Poland, as her sons maintain; or it is to be scrutinized as a domestic question inherent in its connection with England—an attitude ordinarily assumed by the daily press. In either alternative, the criteria applied to her demands cannot, in fairness, be greater or less than those brought to analogous cases. The great war slogan, "Freedom, civilization, justice, humanity," bears no more application in the abstract to Ireland as a nation than it does to Spain, which now rests in innocuous neutrality; than it does even to America, which entered the conflict for the tangible and the immediate reason of atrocities perpetrated on itself. That such a criterion is obviously unsound is demonstrated by our deferred decision to declare war. On the other hand, if Ireland's attitude to the world struggle is to be examined in respect to her connection with England, her action is no more reprehensible than Australia's resolve to spurn conscription: nay, considering the weighty political reasons and the immensely weightier psychological reasons at the base of her determination, her action ceases entirely to be blameworthy. As regards her claims from a political standpoint, be it said that the English Laborites decided against Irish conscription; that Mr. Asquith hesitated to muster his adherents in opposition to it, only for fear of embarrassing the Government; that a measure which touches the very hearts and homes of a people ought to be acquiesced in by that people's constitutionally appointed representatives, as has obtained in America; that, finally, assuming for the sake of argument that the United States Government had on two definite occasions voted down conscription and then suddenly passed the measure overnight, popular feel-

ing ensuing, would go a long distance in explaining the prevalence of political apoplexy among the Irish people at the present time.

But there is a still deeper reason for the Irish attitude to the war deriving its origin from human nature itself. A nation, like an individual, has a soul susceptible to the benumbing influence of inflicted wrong. There is no adherence to any cause, however just, which cannot be vitiated by coincident injustice. A common tyranny exercised over two persons will not command their united efforts where one assumes an attitude of consistent aggression towards the other. When Ireland demanded less from England than that country is seeking at present for Belgium, her claims were parried and eventually abandoned after a series of flagrant injustices still continuing. Now, not even the menace of German tyranny, or the prostration of Catholic Belgium, can wean her from a sense of her own incongruous position. The attitude is strongly indicative, therefore, of the workings of human nature, and not a betrayal of any perverted sympathy or of a blameworthy apathy. As a matter of fact, the flow and ebb of Irish recruitment throughout the period of the war emphasizes this human element that has been militating against Allied interests. At the outbreak of hostilities, when the promise of Home Rule seemed as though it would be fulfilled, the Irish enlisted with impetuous generosity; but in proportion as they felt that the measure of self-government, like the cup of Tantalus, was being made enticing to annoy, they altered their attitude without changing their sympathies.

And their sympathies are unquestionably with the Allies. Irish hearts are the same all the world over. The generous volunteer recruitment of Irish blood in the regular and national armies of America, will prove a lasting tribute to a justice-loving race. Where their services are appreciated, they are anxious to give: and if the Irish are now holding back from the British army, it is because they are not wanted—paradoxical though this seems. Whoever extends to another one hand in invitation and the other hand to deal unkindly, loses to the noblest cause conceivable both that other's friendship and company. And the principle is as true of nations as of individuals.

While it is a fact, therefore, that to the mind of some the Irish attitude to the war may not be altogether above criticism, it is as well unreasonable and unjust to create special standards of judgment for her case alone. There is no country in the fight for purely objective, impersonal theories, much less Ireland. Expert medical advice is sometimes faulty inasmuch as it does not take cognizance of pathological conditions: in the same way, an honest inquiry into the Irish trouble cannot dispense with the causes which are inducing radical political disorders: it must take account of the English political influences that are undermining the morale of the sister Isle; it must above all recognize in the Irish race a people with broad human sympathies, but with equally human resentments: it dare not array abstract principles in one side of the

balance and in the other place Ireland stripped of her brief for defense.

The great purpose of fable was to teach truth through a medium of the incongruous. When editors then proceed to dress up a modern counterpart of the wolf and crow, even while laughing internally at the naïveté of their predecessors in the business, they would do well to imitate their honesty. For, after all, nobody regarded the strange antics of the animals of fable as anything more than types of human follies. A like consideration, however, cannot be conceded to the daily autocrats of the press world. An editor's outlook is largely determined by what is technically known as policy, not always synonymous with principle. Consequently, when policy is likely to run counter to popular sentiment, it must be carefully camouflaged from public observation. In an attempt to conciliate a diversity of opinion, the ordinary daily newspaper considers itself obligated to scrutinize Irish questions by different standards than it brings to parallel situations in other countries. Thus it happens that a poor defenseless reader, on a like defenseless subject, is compelled to acquire for editorials an aviator's suspicion for innocent-looking hedgerows on the battle fronts, which are not always what they seem to be.

Christian Science and Sleep

FRANCES BEATTIE

SOME of the gems of thought published by the "Christian Science Publishing Society" seem to be wasting their sweetness on the desert air. A mad world, filled with error, goes right on seeking rest and sleep, while the Scientists maintain that all this is folly. "Awake, thou that sleepest," cries out Frederick Dixon, the unnaturalized London editor of the *Christian Science Monitor*. This, with other artistic gems of logic, have been reprinted in pamphlet form, and we note:

After all, what is the difference between sleep and death, but one of degree? The man who goes to sleep at night wakes in the morning in his room. The man who dies awakes in another room, in another sphere. *But if he had conquered sleep scientifically he would have overcome matter and death.* Jesus actually raised Lazarus out of the sleep of death, as an ordinary man wakes another out of ordinary sleep. *This, however, was because He knew sleep and death alike to be unrealities.* His disciples, who were so spiritually dense that they answered Him, speaking of Lazarus, "Lord, if he sleep, he shall do well," could not have done this. *Believing that sleep was good, they believed that death was real,* and so, no doubt, that a man ought to take a little time to himself, just, as it were, to assure himself that he was a man.

Of course, Mr. Dixon or the "Christian Science Publishing Society" does not believe in death and does not need sleep. Hence they never sleep and seldom die: only when, in error, they "believe death is real." The former editor of the *Christian Science Sentinel*, by the way, fell recently into this sad error, and "passed out," to use the Science phrase. But no such error shall ever overtake the worthy Mr. Dixon, for he shall never be discouraged. Says he:

There are few things more fatal to successful demonstration than discouragement. It is, of course, a form of mental weakness nourished on ignorance and materiality. . . . *The man in the street is convinced that he needs sleep,* because he is convinced that his body is a material substance, and that the life it manifests requires sleep to preserve it, and also to maintain the intelligence which is supposed to reside in the material substance of the brain. *But, as the man in the street begins to understand Divine Science, he begins to realize that life, substance, and intelligence are not material, but spiritual, and as such are not subject to material considerations or material laws. His demonstration or proof of this is made in overcoming the so-called material laws, and proving that they are not laws. As he proves that sickness, that hunger, that sorrow, are purely mental conditions, and can be destroyed mentally, he begins to perceive that all material phenomena are of a similar nature. Then he realizes that as a man learns to comprehend spirit, he learns to do without sleep, and that this knowledge of the unreality of sleep will teach him, here or hereafter, to conquer death.*

Again, argues Mr. Dixon:

In the case of sleep and death the distinction between the two is, as in the case of all purely relative conditions, one of degree; and by relative, of course, is here implied any condition neither absolute nor spiritual. *Sleep is a necessity to the human being who believes in death,* because sleep and death are degrees of the belief of life as material, and so finally, having a beginning and an end. . . . A man who suffers from *insomnia believes in some physical law of sickness, but if he could grasp, even partially, the fact that life is eternal, the fear of insomnia would be broken, and he would be able to sleep.* If he really understood the law of Divine principle expressed in eternal life, he could, of course, go much further than this, and do without sleep at all. This is truly what is implied in the Gospel saying with respect to Jesus, "And in the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called the Mount of Olives." It was in the night-vigil, on the Mount of Olives, that Jesus found the restorative of Life which enabled Him—the capital H is never Mr. Dixon's—to teach the next morning in the temple, because it was there he restored His understanding of Christ.

Coming to the end of his peroration, or series of them, Mr. Dixon adds:

Now, all this does not mean that there is any virtue in the effort to give up sleep by will power, but it does mean that in the proportion in which sleep is conquered, death is conquered. Accordingly, the sooner it is recognized that sleep is not harmless and is not a necessity, the better for the man who is determined to prove the spirituality of life, and so eventually to overcome death. No man, for instance, can arbitrarily give up food and drink. If he did he would substitute the greater errors of starvation and death for the lesser errors of food and material existence. But he can give up being a wine-bibber and a glutton. He can, that is to say, gradually wean himself from the material pleasure of eating and drinking, until he eats in order that he may live, and not for the pleasure of the occasion. It is precisely the same with sleep. But in order to give up sleep, as in order to give up any other sensual pleasure, a man must be convinced of the unreality of matter, so that he may recognize that that which he is giving up is not a harmless phase of material existence, but rather a phase the harmfulness of which has hitherto been veiled. There is no harmless phase of material existence. . . . The only way to prove your mastery over sleep is by remaining scientifically awake.

Mr. Dixon has a few other suggestions in "Christian Science Healing and Mental Suggestion." If the healers

at the front, and the Christian Science chaplains, can only put Mr. Dixon's theories into practice, the war will have no terror for the disciple of Mrs. Eddy. For instance, according to Mr. Dixon, there is no such thing as pain.

The common-sense person is convinced that pain is in a wound. If you were to tell him that it was not within "two feet of it," he would proceed to tell you that his senses convinced him that it was. When, however, he turns to the laboratory, the scientist answers by telling him that pain "is a state of consciousness." The moral is obvious. . . . The statement that pain is mental, however ridiculous it may be to the common sense philosopher, is not ridiculous to the laboratory.

Mr. Dixon also tells just how a Scientist cures consumption:

To the Christian Scientist the cause (of disease) is always a mental one, even though it is expressed physically, and the treatment is therefore directed to eradicating the mental cause. . . . Now the symptoms of consumption may originate in a variety of causes. To the doctor these causes are physical. . . . The Christian Scientist goes deeper than this; attacking the physical cause, he goes to the mental cause in which all apparently material causation has its origin. The consequence is, that instead of confining himself to the physical cause, as the doctor does, and trying to destroy that, he attacks the mental cause which lies behind the apparent physical cause, with the result that, *if he is successful*, the disease is destroyed forever, and no relapse is possible. . . . The Christian Scientist, . . . regarding the physical cause of the disease as merely a mental result, attacks the mental cause, which may be a dozen different things of which the doctor has never dreamed, and *if this is destroyed, it is absolutely mentally obliterated*, and is entirely incapable of reasserting itself.

"Absent treatment," upon which the Christian Scientist boys at the front may rely, *if it is successful*, is thus explained by Mr. Dixon:

The practitioner who gives absent treatment has not the faintest conception where the patient is, or what he is doing at the moment he treats him, nor does he in the least care. His practice is based absolutely on the teaching of the Bible and is entirely Christian. Jesus healed not only those who came to him directly for healing, but he healed those, as in the case of the centurion's servant, who were unable to come. The Christian Science practitioner talks to his patient, when the latter is present, and explains what the Christian Science teaching is, in order to show him how he may do without treatment, so that he may learn, through his own understanding of Christian Science, how to meet his own difficulties, *but it is a matter of perfect indifference to him*, as far as the actual treatment is concerned, *whether the patient is in the room with him, conscious that he is being treated, or a thousand miles off, unconscious of the moment at which he is being treated*. What happens in either case is that the specific lie in which the patient is believing is destroyed in

mortal mind, and, being destroyed in mortal mind, vanishes from the consciousness of everybody concerned.

Mr. Dixon concludes that "the way to convert people," is by demonstration, not by persecution:

The Romans threw the Christians to the lions. When the throne of the Cæsars gave place to the chair of St. Peter, the Christians bound the heretic to the stake . . . When the Anglican took the place of the Romanist in the seat of Augustine, the rack was exchanged for the boot and the stake for the pillory and the cart-tail.

A wonderful power of demonstration is open to the Christian Scientist, through the world war. Since to a Science practitioner, "it is a matter of perfect indifference" whether the patient is at hand or a "thousand miles off," why send the Science practitioners to the front? Why not use Boston, for example, as a base of operation? When the Science soldier gives up to "the specific lie" that he has been wounded, or in need of help, let the Boston Scientist forthwith destroy that "specific lie" in the mortal mind, and let the Scientist on the field of battle thus be a living testimonial to his doubting brothers. A wide field awaits the Christian Science practitioner who has lost sufficient sleep to make him willing to attempt to put into practice the theories of Frederick Dixon, of London, England. Second thought suggests that Mr. Dixon himself is in need of sleep. He argues, in "Mary Baker Eddy, Her Purpose and Accomplishment," page 12, that Christianity

was called upon necessarily to defend its deviation from the clear message of the Gospel, and it has done so in the extraordinary contention that the growth of Christianity is to be traced in the growth of hospitals. No statement could possibly have been further from the truth. *It is the temporary failure of the Christian Church which the growth of hospitals has stamped on the face of Christendom.*

What a lamentable failure must be the work of the Red Cross, in the estimation of Mr. Dixon, disciple of the religion that believes there is no such thing as sickness, no such thing as poverty, no such thing as want, and therefore finds it unnecessary to devote its time or its funds to the building and maintaining institutions for stricken humanity. Truly, by their works are they known, especially now that Boston, the home of Christian Science, is sore stricken by influenza, despite the presence of Mr. Dixon and his army of practitioners. In view of the death of so many hundreds of Bostonians, can it be that there are material bodies in Boston and sickness and sin and death? Speak, Mr. Dixon.

The Migration of Birds

B. J. REILLY

MANY animals hibernate, but some migrate. Certain fishes change their quarters for the spawning season. Even butterflies migrate, and "butterfly showers" miles in width have been seen. But the birds migrate to greater distances than the other animals. Not all the birds, of course, migrate. The quail, for in-

stance, may spend his life within a mile of the place where he was hatched. His existence is rather dull in comparison with that of a bird which flies over rivers and seas, valley and mountains, and views the world. Shakespeare, in "The Two Gentlemen of Verona," says: "Home-keeping youth hath ever homely wits." The quail, then, must

be a very inexperienced member of the feathered tribe.

The coming of the birds in the springtime and their migration in the fall are in a way blessings to the ornithologist. Each going and coming adds to his lore, as he studies the birds during these two seasons. The bird lover may be a little chagrined at the fall migration when so many birds disappear, but he has the spring to look forward to, when he knows he will once again hear the songs of the blue bird, the robin and the song-sparrow.

In a little almanac, which I have on my desk, I find an entry opposite July 26, which says, "Begin to bid good-by to the birds; they are going South." It is rather early to think of the departure of the birds, and yet some of them begin to leave before August. Their young have been raised and are on the wing, so there is nothing to detain them any longer in their northern home. The bobolinks are among the first to leave. Before the end of July, Robert o' Lincoln leaves for the "bobolink route" across Cuba, Jamaica and the Caribbean Sea. The pretty little humming bird of the male species goes south early. He leaves the female while she is still on the eggs and starts to emigrate before she and her brood can accompany him. Not a very manly way of acting!

By the end of August many birds have begun to leave the north. It seems a little strange that the birds should depart so early. One understands that the scarcity of the food-supply in the fall or the hint of winter in the cool October days might breed a longing in the birds' breasts for their southern home, but it is a little mysterious that they should leave for the south when things are still pleasant in the north.

The birds in their migration follow different routes. The western birds winter in Mexico and Central America, while most of the eastern birds cross the Gulf of Mexico or the West Indies and go into South America. Some of them, however, remain in the West Indies. The food supply determines their winter abode. Birds that live on seeds and berries choose a locality in which these abound; while insectivorous birds go where the cut worm, the caterpillar and the like are numerous. And what wonderful flights the birds make!

The late Wells W. Cooke stated that the golden plover, which is a land-feeding bird, flies across the ocean from Nova Scotia to South America, a distance of 2,500 miles. This flight is a continuous one. Bad weather may blow the bird out of its course, but if the weather is propitious the plover will continue its journey uninterrupted. Wonderful as is the performance of the plover, it is outdone by the Arctic tern. Mr. Cooke calls the tern the world's migration champion. It breeds in Greenland and winters in the Antarctic Circle. It travels 11,000 miles on each journey, thus making a complete trip of 22,000 miles. It therefore secures for itself twenty-four hours of daylight for eight months of the year.

Some of the birds migrate by day and some by night. The fast-flying birds that can readily escape their enemies make the journey southward in the daytime. Robins,

grackles and many others are day-travelers. Thrushes, vireos and warblers travel by night. Shore birds and sea birds travel both by day and night. One of the sad things about the migration of birds is the loss of so many of them on their journey. Storms and unexpected inclement weather destroy many of them. Lighthouses along the coast are responsible for many more deaths among the birds. An old lighthouse keeper, who formerly had charge of the Shinnecock Light and the Montauk Light on Long Island, told me that some mornings he could gather a barrel of dead geese around the base of the lighthouse. The geese would see the bright light shining in the mist, and just as the moth is lured by the flame, so the geese would be fascinated by the white light and fly at it, only to be stunned or killed.

The newer lights that flash every ten seconds are not so fascinating as the older lights that flashed every forty seconds. The steadier the light the greater the toll of the flying birds. A red light is not nearly so dangerous as a white light. One morning after a storm, the old lighthouse keeper told me, a couple of dozen brants were found alive entangled in the wire netting around the light. The light on the Bartholdi Statue in the New York Harbor is also responsible for the death of many birds, as it is directly in the path of the great stream of southern migrants. After a stormy night 1,400 birds were found dead on the little island on which the statue is erected. Geese that are wounded, either by being "winged" by the hunter or by flying against a lighthouse, have not the power to follow the flock. They remain along our shores and mate and bring up their little ones, and this fact accounts for the stray geese that may be seen occasionally.

Ornithologists are, of course, discovering new facts about bird life every little while, and one wonder has come to light recently. It has been discovered that in South America there is no movement of the birds from the colder to the warmer sections. One would imagine that as the winter came on in the colder parts of South America the birds would migrate north so as to find warmer weather in the Argentine or in Brazil. The migration tables in the Museum of Natural History in New York point out that no such migration exists.

Each returning fall brings to us the sad pleasure of speeding the parting guests. On the telegraph and telephone wires running along country roads the swallows may be seen in hundreds collecting for the great plunge southward. The woods are full of warblers and other species preparing for their long and dangerous journey. Above us we may see a flying wedge of geese. If you are an astronomer and accustomed to sweep the heavens at night with a telescope, you may see against the full moon birds flying by on their way to the southland, and immediately there comes to mind Longfellow's words:

I hear the beat
Of their pinions fleet
As from the land of snow and sleet
They seek a southern lea.

I hear the cry
Of their voices high,
Falling dreamily through the sky,
But their forms I cannot see.

What a wonderful "sense of direction" the migrating birds have! Many of those which come to us in the springtime settle in the same locality they left in the previous autumn. Some return to the same nest. One hypothesis about this sense of direction is that the traveling birds remember the appearances of the land over which they have flown and therefore recall the prominent rivers, valleys and mountains on their return trip.

Wells W. Cooke disputed this especially in regard to certain birds. He says in his article, "Our Greatest Travelers":

The incorrectness of this theory (at least with reference to some species) is proved by the migration routes of the palm warblers. They winter in the Gulf States from Louisiana eastward and throughout the Greater Antilles to Porto Rico. They nest in Canada from the Mackenzie Valley to Newfoundland. To carry out the above theory, the Louisiana palm warbler should follow up the broad, open highway of the Mississippi River to its source, and go thence to their breeding grounds, while the warblers of the Antilles should use the Allegheny Mountains as a convenient guide. As a matter of fact, the Louisiana birds nest in Labrador and those from the Antilles cut diagonally across the United States to summer in Central Canada. The two routes cross each other in Georgia at approximately right angles.

As yet there is no certain explanation of the ability of the birds to find their way for such long distances.

Not all the birds migrate. Some remain with us during the winter months. But one would imagine that the sparrows and starlings were getting ready to migrate in the last days of August. During the summer they are busy with the affairs of their own families, but towards the end of August they suddenly develop a spirit of *camaraderie*. They gather together in flocks and go foraging around the country, sweeping through the corn, grubbing in the fields or nesting on the trees. Seeing them together in such great numbers, one would imagine that they were on their way south, but such is not the case. The sparrows and starlings, as we all know, are winter residents.

The bird-lover when he wanders through the woods in the late autumn will find them practically tenantless. A blue-jay may break the silence or a crow call "Maud," as Tennyson thought he heard them call. The birds have gone to their homes in the South, and the bird-lover must possess his soul in patience until the winter is over, when the birds will come back again, bringing a new joy to the hearts of those who love them.

Correggio's Parma

JOSEPH WICKHAM, M.A.

HALF-A-HUNDRED miles from Bologna up the great Emilian Way lies the city of Parma. Parma is not within that magic circle of towns which the tourist pursues so faithfully; she is quite free from the foreign smiles and frowns which haunt the memories of her sister cities. But there are

some who will wish to make the two hours' journey from Bologna—you may go there and back ere the sunlight fails—for the sake of Correggio. For thus does the voice of the dead compel the living to harken.

So some fair morning you may find yourself at the window of your compartment watching the landscape fall away from your vision, as you make the little excursion into the northwest. Modena's churches and palaces will greet you for a moment, and then Reggio, where Ariosto was born. Southward you will look, full of the drama of Canossa, where the soul and body of Europe stood at war, where Henry knelt to Hildebrand. And then the outposts of Parma will bid you entrance to the city of the master of *chiaroscuro*.

The visitor to Parma probably does not wish to be reminded that this city was colonized by Rome in the year 183 before Christ, as a protection for the Roman road; though it is an interesting fact in the great mass of facts which declare Roman policy. He does not wish to contemplate the hosts from Gothland or the Lombardy clans or the soldiers of Charlemagne, or the rule of the Bishops or the rise of the Commune. Nor will he give more than a passing thought to the entrance of the Visconti or of the Sforza, to the rule of the Farnese princes, to the appearance of Austrian and Bourbon on Parma's historical stage, to the city's absorption by the new kingdom. If he comes at all, it is not because Parma's history has lured him within the walls.

In Parma, as usually is the case in any Italian city, one should go directly to the cathedral. The duomo is Lombard Romanesque in architecture, a most noble edifice of the eleventh and thirteenth centuries. It has many points to be admired in the exterior, the arcades, for example; within, the exquisite window in the Gothic chapel to the north. But most glorious of the interior charms are the frescoes of the "Assumption," which Correggio has painted in the dome.

This great work the artist began in 1522. It is much impaired from dampness now, but there is still a wondrous delight and radiance about Madonna and the angelic choir; there yet remains the beauty of Gabriel, who welcomes the Virgin's flight from earth; still, for all the years and their havoc, there tremble about the frescoes the soft glow and the transparent atmosphere that Correggio knew so well to effect.

When the visitor has his heart full of the "Assumption," he will withdraw from the cathedral, pass the mighty campanile, and after giving a bit of leisurely study to the thirteenth-century baptistry, will walk to the Palazzo della Pilota, the Farnese palace, not far away. Here is Parma's picture-gallery. In the gallery it is needless to pause before the Correggio rooms are reached—though there are many worthy pictures on the way. The finest pictures Correggio painted are the "Adoration of the Shepherds" and the "Madonna and Child with St. Jerome and the Magdalene." The former is in the Dresden gallery, but the latter is here, the masterpiece of the gallery in Parma. This painting, finished in 1527, displays all that physical beauty in which Correggio's talent possessed so much cunning, and that not the least in the charm of a magnificent landscape, stretching out into infinite reaches of light and shade. One will also linger long before the artist's "Madonna della Scodella," and again before the "Death of St. Placidus and Flavia." Much of his work in the gallery is in a state of ruin, but in the better-preserved pictures one can study the painter at his full powers.

For the "Assumption" and the "Madonna," then, do you come out to Parma, and with the thought of their wonders do you beguile the time as you return to Bologna. The little towns hurry by you, one by one, tiny, happy cities, waiting the cooling eve; then, after a little, the Reno's narrow waters cut across your path, and the glowing heights of Monte della Guardia become close and closer, and at last you are back in the capital of Emilia.

COMMUNICATIONS

Letters, as a rule, should not exceed six-hundred words.

Father Wasmann's "Modern Biology"

To the Editor of AMERICA:

Dr. Muttkowski, in his timely and brilliant articles, is doing a great work, evidence of which may be found in the many communications to AMERICA, some in acquiescence, some in praise of what he says, others in mild criticism of his conclusions. Even Dr. Maurice Francis Egan comes out of his retirement to add a word. However, in the current issue of AMERICA he mentions the neglect of splendid works on Catholic philosophy because "they are too technical for the man of average education"; and, reflecting on the popularity of such books as "London's 'Before Adam,' the ridiculous Tarzan series by Burroughs, the books of Wells and many others," he concludes that we should come down from the high plane of our previous endeavor and "Huxleyize" our philosophical and scientific discussions.

For example, he cites Father Eric Wasmann's "Modern Biology," as wrapped in such a cloud of scientific nomenclature that neither priest nor educated laymen are able to understand it. I must object to this criticism, for aside from the technical terms in the "headings" the subject matter of Father Wasmann's "Modern Biology" is as readable and understandable as such a work could be, without losing its value. Let me quote, in confirmation of what I claim, a brief passage on "Slavery among Ants" as a specimen of his style:

Let us imagine that on a hot July afternoon we are standing beside a little mound in the grass, containing a nest of Amazon ants with their slaves.

A few minutes ago only reddish grey slaves were running busily about the entrances to the nests, occupied with making earthworks, or were coming home laden with honey after a visit to the aphides, or were dragging dead insects into the nests as their booty, but suddenly the scene was changed. A number of large red Amazon ants have come out on to the surface of the nests. They hurry to and fro, clean their heads and antennae hastily with their fore feet, and the rest of their bodies with their middle and hind feet, and in doing so they make comical leaps, and even turn head over heels. Then they spring at one another and strike one another on the head with their antennae. Now they are ready for their varlike expedition. Some Amazons take the lead and are followed by a whole army of several hundreds or thousands, all in rapid march. Like a long red snake the robber band marches in a narrow line, scarcely broader than a hand, straight upon a nest belonging to their slave species some thirty yards away. Tidings of their approach have already been brought, but too late; a desperate resistance and an attempt to barricade the entrances are of no avail. The Amazons quickly make their way into the nest and seize the pupae, killing only such opponents as continue to offer resistance or refuse to loose their hold upon the pupae that they are trying to save. With one bite the Amazon can drive its sharp sabre-like jaws through an enemy head and pierce to the brain. In a few minutes the troop of red robbers emerges from the plundered nest; each Amazon is carrying in her mouth an ant-cocoon, containing a pupa. The procession returns to the robbers' nest, though not with such speed and discipline as were displayed when they were marching to the attack. The stolen pupae are adopted by the ants of the same species, who are already slaves, and are brought up in the Amazons' nest. When they develop, the ants, though born in a robbers' nest, follow their own innate instincts as if they were at home; there is no compulsion, no tyranny on the part of their masters. The whole "slavery" consists in the fact that the service, otherwise performed with a view to the preservation of their own species, now benefits a race of strangers. They not only attend their young, but clean and feed the Amazons themselves, for in their own home the latter are such helpless creatures that they have forgotten even how to feed themselves! Thus, in the slave-making instinct of the Amazons there is a cheerful as well as a gloomy side; in fact, the latter is the inevitable result of the former. Just as the sabre-like jaw of the Amazon ant is an excellent weapon in fighting, but quite useless for domestic work, so their talent for warfare has been highly devel-

oped at the cost of losing their normal instinct for self-preservation.

This selection is taken at random. Throughout the work of Father Wasmann there is much of the same interesting character of illustration to illuminate his subject; nor can it be excelled either by Haeckel or Spencer or Huxley, at their best.

Pittsburgh.

THOMAS J. FLAHERTY.

A Prohibitionist and a Capital Letter

To the Editor of AMERICA:

The Rev. George Zurcher is very much perturbed because in a recent article in AMERICA I quoted him as saying that the sway of the brewer "will be unmolested as long as he plasters the mouth of the Church with bank checks and glucose." He tries to side-step the issue by declaring in his Prohibition publication, that AMERICA used a capital "C," whereas he used a small "c" and merely referred to a certain small church in a certain small town, etc., etc.

The trouble with Father Zurcher's protest lies in the fact that it is more than three years behind time. The *American Issue*, the official publication of the Anti-Saloon League, in its New York edition of Saturday, July 10, 1915, quoted Father Zurcher as using a very decided capital "C" in the matter, and to date, no one ever heard of a protest against the *American Issue* by the paid orator. On page six of the *American Issue* in question, we find, under the head, "Some of Father Zurcher's Striking Utterances," the following:

In our large cities the brewer is the king. *The Church in the United States is nearly silenced.* Is he (the king) trying to hypnotize her, too? . . . The fossilized Catholic Total Abstinence Union theory is a sinister and shocking reality in so far as it serves as a rampart protecting the liquor traffic from annihilation in America.

On page 7 of the same publication, we find:

Regarding the taking of money from liquor dealers, Father Zurcher says: "The brewer controls the politics of large cities, and his sway will be unmolested as long as he plasters the mouth of the Church with bank checks and glucose." It is high time for the Church to reaffirm her ancient discipline in regard to contributions from liquor men. According to Part IV, Chapter V, of the 'Apostolical Constitution,' the main body of Church law in the first centuries, Bishops and priests were forbidden to accept donations from usurers, thieves, adulterers, oppressors of widows, counterfeiters, drunkards, blasphemers and tavern keepers. In Chapter VII, the 'Apostolical Constitution' adds: 'It would be better for the Church to starve them than to accept anything from the enemies of God.'

Of the C. T. A. U., he says: "The fossilized C. T. A. U. theory is a sinister and shocking reality in so far as it serves as a rampart protecting the liquor traffic from annihilation in America. . . . The great National Union [C. T. A. U.] and the great liquor business look like two quiet and harmonious brothers in the one Church."

Note the capital "C" is every instance. I submit that Father Zurcher's grievance, if there be any, rests with the Anti-Saloon League and its official organ, the *American Issue*, though I doubt that it would stand in court, entered, more than three years after the publication of the lines in question.

New York.

GEORGE E. HOADLEY.

"God-Given Buncombe"

To the Editor of AMERICA:

In the issue of September 19, 1918, of the *Dial*, a periodical published in New York City and one of considerable circulation, I find an article entitled "James Joyce," written by Mr. Scofield Thayer, in which he speaks of "the God-given buncombe of the priest." How can any buncombe be God-given? The expression means that the priest is not sincere, and it is

this insulting part of the article which arouses my ire. Buncombe has a very common and vulgar meaning and is out of place in describing anything spiritual. The malice of the article is clear; it is directed against and holds up to ridicule the Irish Catholic. The half-educated, sneering shoneen of an Irishman is a common type; he is well known to his own people and needs no introduction by strangers; the Irishman who has lost his faith, reading the works of Voltaire, Gautier, and other writings, is an old story to those who know him; the callow youth just out of college who is saturated with the works of Besant, Judge, Theosophy, reincarnation, and false Hindu philosophy, only excites our pity for his untrained, conceited and confused intellect.

"Accident has made some people Irish, and their life is one long regret for being so." But the old Irish stock has no apologies to make for the conceited youths who think they are above the race and Faith from which they sprung; the West British Dublin types who profess a presumed superiority are, thank God, very few in number; the sneers at the good old Irish only serve to keep alive the spirit of Catholic devotion; this spirit has been kept alive through centuries of fiery persecution.

These gratuitous insults to our race and religion are very common of late; I have lived four years of my life in a small town in the County of Cork; I know the Dublin types; they seem to think that a residence in Dublin gives them a superior station to the rest of the Irish people. "I'm from Dublin" is to them a pass-word to superior society; the rest of Ireland has never been able to discover the reason for this conceit and presumed superiority.

Boston.

JOSEPH M. SULLIVAN.

The War Record of English Catholics

To the Editor of AMERICA:

In the number of AMERICA for September 28 the article "The War Record of English Catholics" was of unusual interest to me, because for four years I have been studying the same subject. My source of information has been confined, however, to one English journal, the *Tablet*, of London; and it is worthy of remark that I have not failed to receive a single copy since the war began; good evidence that U-boats have not stopped the mails.

To my view, the above-named article would be more correct if entitled, "The War Record of English-Speaking Catholics of Great Britain." My reason is that, from the lists given in the *Et Cetera* department of the *Tablet* fully seven-tenths of the names are Irish, many of them members of Irish regiments. Among the students of England's Catholic colleges, cited for bravery, recipients of honors and decorations, or in lists of killed and wounded, far the larger number bore Irish names. At a time when so many complaints have been made that the Irish are not doing their share in the work of the great war, this fact has confronted me with the wish to place a large question mark after all such remarks. It has occurred to me more than once that, could I take simply the lists of the *Tablet* for the last twelve months, and give the percentage of Irish names recorded, it would be illuminating.

Brookline, Mass.

THEODORE A. METCALF.

The First American Priest

To the Editor of AMERICA:

Kindly inform a reader who has the honor of being the first American priest? (1) The Rev. Robert Brooke, S.J., 1663-1713 (?) was born in Maryland, but ordained in England. (2) The Rev. Stephen Badin, ordained in 1793 in Baltimore, was born in France and came to this country after having received Minor Orders in Europe. (3) The Rev. Demetrius Gallitzin was a convert, born in Russia; he received all the Orders in America in 1795. I found the following statement in the London *Catholic Record*:

Georgetown College, on the Potomac, and St. Mary's Seminary in Baltimore, are twin sisters. At Georgetown, a then young professor, Dr. Matthews, welcomed George Washington, who so greatly admired the surroundings of Georgetown. Dr. Matthews, of Georgetown College, lived to the age of eighty-four years. He was the first native-born priest, as also the fifth priest ordained in the United States. Father Stephen Theodore Badin, the Vicar-General of Kentucky, was the first foreign-born as also the first priest ordained in the United States. Both priests attained to the same age.

I recollect having read in an historical review that the honor of having been born and having received all the Orders in America belongs to a New England priest who was ordained by the Rt. Rev. Bishop Cheverus. The name I think was mentioned in an article in the *Catholic Historical Review*. Any information you can give me on the above will be greatly appreciated by
Baltimore.

J. V.

[The first recorded administration of any Orders in the present territory of continental United States took place at St. Augustine, Florida, on August 24, 1674, when seven young men received Minor Orders from Bishop Gabriel Diaz Vara Calderon of Santiago de Cuba, who was making a visitation of that part of his diocese. Whether any of these candidates attained the sacerdotal dignity is not now known.]

As there was no Bishop in the United States until John Carroll was consecrated for the first See, Baltimore, in 1790, there could be no local ordinations. The first priest he ordained was the Rev. S. T. Badin, on May 25, 1793. Father Badin was a native of France.

There were many native-born Americans who had been ordained priests abroad, long before this. The illustrious Carroll himself is an example. He was ordained in 1759 and his brother Jesuits of the Maryland foundation supplied the first recruits to the grand army of the American priesthood following their lead. Notable among these pioneers were Father Mathew Brooke, born in Maryland 1672, who was a priest when he entered the Society of Jesus in 1699; Robert Brooke, born Oct. 24, 1663, entered 1684; John Boone, ordained 1765; Ignatius Mathews, a priest when he entered, Sept. 7, 1763; Ralph Falkner, ordained March 7, 1761; John Boarman, entered Sept. 7, 1762; Augustine Jenkins, entered Sept. 7, 1766; Joseph Doyno, entered Nov. 11, 1734. But still this question remains unanswered: Who was the first native of the United States ordained to the priesthood in the United States? The New England priest referred to by AMERICA's correspondent is probably the Rev. John Thayer, but then he was ordained in Paris and had served on the mission in England and Ireland before he reached Baltimore in February, 1790. He relates that during his voyage across the ocean, which lasted eleven weeks, he was able to say Mass daily.—ED. AMERICA.]

Our Courts

To the Editor of AMERICA:

The average critic of the administration of justice makes charges of a general nature, which are largely discounted by exceptions. Justice often miscarries from lack of good faith and honesty on the part of litigants. The courts are too often exploited, unconsciously in many cases and dishonestly in others, for designing motives, and the real cause of discontent is found, not in the administration of justice, but in the dishonesty of human nature.

The Catholic jurymen can be relied upon to give a just verdict and the Catholic witness to tell the whole truth and nothing but the truth; Catholics, with rare exceptions, are found on the side of justice and good citizenship. Catholic training has done more than its share to keep pure the fountains of justice; it exerts a great force for law and order when other elements have polluted the channels of justice.

Boston.

J. M. S.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, OCTOBER 19, 1918

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Under date of September 25 there was sent out from the New York office of the "Fatherless Children of France," a letter containing the following words: "On July 24 last 'La Croix' editorially retracted all that it had said." This sentence refers to exposures, by "La Croix," of specific instances of perverse use, also, of Fatherless money by certain French people in France. In justice to the French paper, AMERICA wishes to state that there are two issues of "La Croix" under date of July 24, in this office. One is dated Mercredi 24 Juillet, the other, by a clear mistake, Jeu di-Jeudi 24 Juillet. Neither paper contains a retraction of the aforesaid charges, already proved by "La Croix," with moral certainty at least. Indeed, in neither of the papers filed here is there one word about Fatherless or its affairs. Moreover, in its issue of August 3 "La Croix" returns to Fatherless, not to retract charges, however, but to repeat its principal accusation, as will be seen from the Note and Comment Department of this issue of AMERICA.

"We Dare to Say"

WE should not dare, but we are emboldened by the command of Christ, "Thus shall ye pray." What we are we know; what God is, we shall never fully know, even when we stand in His presence. But of this we are persuaded, that we are weak and without favor, and for our many sins, despicable: that God is all-powerful, all-beautiful, and for Himself most lovable. The daring words, inspired by Divine presumption, we repeat daily, addressing the Almighty, "admonished by saving precepts and taught by God Himself," by the consoling name of "Father."

In these days of trial, when hearts are sore and homes are empty, and the joy that made life sweet, has been changed to mourning, we need to reach a fuller realization, that He from whom all things are, is in very truth our "Father." Whatever love a father bears for his helpless little child that cries aloud in its great need, is coldness, when compared with the tender, patient love of our Father in Heaven. Whatever watchful care a human father may hold for the dearly beloved child of his heart, slipping down to the brink of death, is but the faintest reflection of the loving kindness of our Heavenly Father for the least of His sinful children. We may walk long in the shadow of death, but the approach of evil shall not

shake our trust in Him. Of old, there was the Sinless One, His Blessed Child, who was bound to a pillar to be scourged, was buffeted and spat upon, and clad as a fool, and crucified with thieves by His own people and His nation. But for this cause God has exalted Him. We are all brothers of Jesus, children of the household whose head is God. If beyond these wearying confines of time and space, there were no lasting City, where every wrong is righted and every tear is changed to joy, we might think that our Father had forgotten His promises. But He will take care of us. We have a claim upon Him which even omnipotence cannot break. He will not suffer us to be lost in the wilderness, but will come out to meet us, to guide us home. For He is our Father.

Confession Before an Audience

BEYOND doubt this war has been productive of many horrible and fantastic creatures real and otherwise. Up to August 24, 1918, it brought forth mustard gas, liquid fire, tanks and other instruments of cunning and fury, but on the aforesaid date the great conflict surpassed itself and, through the pages of the New York *Independent*, produced sacramental confession before an admiring, if small, audience. It happened in one act and two scenes, according to the fancy of a Y. M. C. A. secretary who is glorifying the works and pomps of a brother secretary in France.

In the first scene the Colonel of the regiment plays with a sacred function in this inimitable way:

They [the soldiers] knew the big fight was on the next day and they asked if we might not have a communion service. I went and got some of that "Van Rubbish" as I call it; the French call it *Vin Rouge*, and it being the best we could get, we had our communion with it. I told the boys what we were going to do and said that any who did not want to partake of the Lord's Supper could leave. Not a single soldier left.

I took note of them and 9 Catholics partook, 13 Methodists, 3 Christian Scientists, 9 Baptists, 3 Lutherans, 3 Congregationalists, 2 Episcopalians, 1 Hebrew and 23 who did not profess any religion. Five of these took a definite stand for the Christ in that meeting. The next day most of them were dead.

If the subject were not so sacred that would be excellent comedy, or melodrama perhaps, for the next day most of the communicants were dead. Small wonder with such a Colonel as their chief. But why calumniate the Colonel? Be that as it may, the second scene of the drama rises to the very heights of dramatic possibilities. The Y. M. C. A. "Padre" appears, a very holy man, who for forty long years, fat and lean, had fought desperately against the frightful iniquity of the cigarette, only to have the lightsome little agent of perdition win out on the battlefield. And up speaks the Padre in this wonderful fashion:

After that communion one boy came up and told me that he was a Catholic and that he wanted me to go with him to Father Ryan to hear him make his confession. I didn't want to go, but he insisted upon my going. I went and a more horrible confession of sins I never expect to hear. But he was in dead

earnest and it was a good thing that he got it all off his soul, for he was dead the next day.

The play is over: The boy is dead, but the Padre is alive. So is his biographer, and there will be more of his bewitchery of folly, for he promises to continue his articles, and apparently even the cat in the office of the *Independent* is a non-Catholic. Otherwise how could such twaddle find a place in the solemn pages of that review?

Help for Scribes

AT last scribes have come into a goodly inheritance. Smoke and cannon, blood and death are common these days, and what pen would not be nimble with such subjects at its command? But unfortunately for the Church, there appears to be a sad lack of newspaper folk conversant with the doctrines and practices of Catholicism. For did not a correspondent in France recently see High Mass performed behind a gorgeous altar? To make the matter more serious, this inverted vision evidently took place without the antecedent assistance of *Vin Rouge*. Moreover, do not sectarian ministers perch like disconsolate sparrows on stools, to listen to the sacramental confessions of Catholic soldiers? These and many more new and uncanny acts do they perform, in the pages of daily papers and illustrated reviews. True, the harm wrought by such mistakes may not be great, but nevertheless, accuracy is accuracy and error is error.

Then, too, after all, the evil done may be extensive. For one thing false statements perpetuate prejudice, and that is bad. Imagine the thrill of horror that will run up and down Alabama, Kansas, Toronto and Boston spines when pious people in those distant quarters of the globe read in the *Independent* these words of a minister in France: "And a more horrible confession of sins I never expect to hear." It matters not that the words do not correspond to an objective reality, for prejudice is deep and emotions run high. The unnaturalized British editor of the *Christian Science Monitor*—a gentleman who has lain awake so often and long in sheer worry both over the spread, in America, of the ideas of the foreign potentate, the Pope, and over the union of Church and State through the "United War Campaign" that he believes sleep an unnecessary luxury—will take off his white coat and vociferate till dear old Boston faints, even though the gentleman drops a sweet, purling, English accent. And Toronto? Those who read the *Orange Sentinel* know what will happen there. For the next six months every day will be July 12. And all over Confession, the bugbear of some good people, as witness *Harper's* for September, 1918, and of many thieves and—the others are left to the imagination of readers. But wherein the remedy? If the fault is malice, Baptism or death is the cure. If ignorance, instruction is the remedy. And though the older generation of writers may be beyond the reach of knowledge, yet a new generation is growing up in our schools of journalism. Could not the deans of these

schools see to it that their pupils get some instruction on the doctrine and practice of the Catholic Church? Such tuition would raise the standard of many an American paper.

Laid Away on a Shelf

IT is not in order to consider the proposed Federal amendment forcing votes for women upon obstinately mid-Victorian States that do not want votes for women. That question the Senate appears to have chained up, not for 1,000 years, but for a brief period, say until after the next elections. With the temporary chaining, "the hopes of many women," we are told, "were shelved." That may be, but often an object, human or inanimate, is more useful on a shelf than it would be on the floor, or in a legislative assembly. Much, too, depends on what is meant by "shelf." There is a shelf like the tent of Achilles, to which that uncertain warrior betook himself to sulk, and there is a shelf which is a sick-bed, from which many a woman, and an occasional man, has radiated the infectious happiness of a mind at peace. Some critics may be found who consider that a bright, energetic Catholic girl is laid away on a shelf when she enters a convent to pray for those who will not pray and to work for those who consider that they were born to rest; and other critics who hold that, when a woman leaves a comfortable home to marry a youth, poor but honest, and to devote her talents to the government of a nursery, the unfortunate creature has chosen the straightest and most useless shelf of all.

As is plain, "shelves" are as varied as the dispositions of men and women who lie upon them. Lovers of that good old-fashioned book, "Little Women," which few of our children read, will recall a kind of shelf for which the world would be richer, were such shelves more numerous.

This is the sort of shelf on which young wives and mothers may consent to be laid [love of home and mutual helpfulness] safe from the restless fret and fever of the world, finding loyal lovers in the little sons and daughters who cling to them, undaunted by sorrow, poverty or old age; walking side by side through fair and stormy weather with a faithful friend who is, in the true sense of the good old Anglo-Saxon word, the "house bond," and learning, as Meg learned, that a woman's happiest kingdom is home, her highest honor the art of ruling it, not as a queen, but as a wise wife and mother.

How hopelessly mid-Victorian all this is, and yet how beautiful! When the triumphant "votes for women" regenerates the world, will it have anything sweeter to offer suffering humanity, or anything more helpful to the welfare of nations?

Holy Catts and Kitten Catts

THERE are cats and Catts, and one at least of the latter is worse than all the former. He is the parson-Governor of Florida, and a merry night he is having; not so the unfortunate State, however. The particular Catts in question has a kitten Catts who, according to his father, was once a captain in our Army and now is simply one of the

Catts, and nothing else. Of course there was a reason for his downfall or resignation. What this was, few appear to know. Maybe his molars broke, or his feet may have gone flat, or his spine may have curved at the sound of a cannon's boom. Anyhow, there must have been a cause for the captain's exit from the Army. And just as surely his father misstated that cause.

It was Labor Day in Florida and the elder Catts, he that is Governor of the State, nursed his wrath and bided his time till thousands of workmen had gathered on the sward. Then he uprose in the might of husky limbs and, all enraged before the flower of Floridian manhood, threw open the family closet and showed a skeleton that had been a captain. "Pity the poor old man," as he turned to his audience and shouted: "He [his son] was a captain in the Army, and was hounded out of the Army by Cardinal Gibbons and others."

That was the signal for a mighty storm between Cattsites and anti-Cattsites. And it is significant of the whole row that the first letter in defense of the Governor is dated "Florida Hospital for the Insane," Chattahoochee. Still the row went on, until a gentle editor, bless his tribe, informed Cardinal Gibbons of the charge. That dear old man, now half a century a Bishop, and with longer years of sweetness and light to his credit, wrote gently, as is his wont, as follows:

UNION MILLS, Md.

September 20, 1918.

Mr. Richard H. Edmonds, Editor and General Manager,
Manufacturers Record, Baltimore, Md.

MY DEAR SIR: I have just received your most polite favor of the 18th inst., for which I greatly thank you, and also the clipping you enclosed from the *Manufacturers Record* in which a statement is reproduced attributed to Governor Catts of Florida wherein in speaking of his son, he said: "He was a captain in the army, and was hounded out of the army by Cardinal Gibbons and others."

I can assure you, my dear sir, that I can hardly express my amazement at the recklessness of such language. I never knew the Governor had a son. I never even knew he was ever married and never in all my life did I ever write a line against any officer, soldier or sailor in the American army or navy. To me it is utterly incomprehensible how men can talk so wildly.

I am exceedingly thankful to you, dear Mr. Edmonds, for calling my attention to Mr. Catts' wild statement.

With sentiments of profound respect, I remain,

Faithfully yours in Christ,

J. CARDINAL GIBBONS.

And what will Holy Catts do now? Continue, as before, to make night merry and Florida ridiculous. The leopard does not change its spots, nor Catts his mew.

Mr. Creel, Evangelical Cooks and Athletes

HEBREW papers tell us that Mr. Creel of the Committee on Public Information is a good Jew, a consoling item of news, for assuredly good men, Jew and Gentile, are much in demand these days. However, despite the proclamation of this gentleman's blood and religion, it seems necessary in the interests of Jewry, if not of straight Americanism, to warn the aforesaid jour-

nals that George Creel appears to be sliding away from the land of milk and honey loved of Abraham and Isaac to the region of the cafeteria and Evangelical Protestantism. True, appearances are deceitful, but then a booklet entitled "War Work for Women," printed by the Government Printing Office and stamped with the words "Service Bureau of the Committee on Public Information," lends color to the view that his feet are on slippery ground. On page six of that precious document there is a call for athletic instructors, and none but *Protestant Evangelical* damsels between the discreet ages of twenty and thirty-five need apply. Tremble for Mr. Creel. But is his danger so very great after all? For Holy Rollers preach a Protestant Evangel and there would be much wisdom in making them athletic instructors, especially if their victims were fat and bumptious ladies. Remember, too, the cold plunge. The Shakers would surely be a splendid aftermath of this, for wet, nymphous ladies wish to tremble gracefully. And who can better teach them to do so than the sturdy Protestant Evangelical Shakers who serve even the Lord in fear and trembling? Indeed, George Creel is a shrewd old boy. For does not kicking, high kicking and low kicking, front kicking and back kicking, constitute a major course in athletics? In very truth. And, considering their origin and the etymology of their name, Protestants should be past masters at this. Mr. Creel is not slipping from Jewry, he is just preternaturally clever, that is all. But yet a doubt arises. Page nine of that wonderful booklet asks demure girls, from thirty to fifty summers, to lay aside their dimples, put on their boots and trot off to the Y. W. C. A. in New York, or, if you please, to the Department of Agriculture, or the Food Administration, and apply for cafeteria management. As usual they must bring their religion along with them, and that must be *Protestant Evangelical*. To an ordinary mortal the relation between the cafeteria and Protestantism is not apparent. But then such a link must exist, for George Creel is not caught napping. Surely, there is a bond, Los Angeles is a puzzle else. Evangelical Protestants from "Ioway" and "Nebraskee" swarmed into that city, and sanctified sand heaps and telegraph poles by numerous signs which read: "Prepare to Meet the Lord," "Jesus Cometh," "Shake Off Your Sins, the Lord is Nigh," and when sand heaps and poles were fully tattooed, lo, the cafeteria and the groceteria became almost as numerous as the signs. Strange link! Cute, Mr. Creel, but cruel too, otherwise he would explain the relation between one cent's worth of salt, two cents' worth of bacon, five cents' worth of butter, seven cents' worth of pink lemonade, eight cents' worth of pickles, a quarter of a pint of sour milk and Evangelical Protestantism. The demand may be unreasonable, but if Mr. Creel began with the pickles at least the start would be good.

But how about page twenty-nine of the document issued by our Government under the auspices of Mr. Creel? Thereon is found a demand for social workers

amongst French families. These ladies whose age ensures the safety of Frenchmen, even in leap year, *must be Protestant*, a significant change of phrase, be it noted. Even those who are not as acute as George Creel begin to see the light. None so dull as not to understand that only an Evangelical Protestant can apply soap and water in the right quantity, at the right time, in the right way, in the right spot; and none so witless as not to realize that Papists and Jews are most unhandy with the safety pin. Hence the call for Protestant Evangelical social workers to rehabilitate Catholic homes in France.

But put the whole affair the other way about. Wales,

for instance, is ravaged by war, its homes are broken, its fathers and sons are dead, and, under the auspices of the Service Bureau of the Committee of Public Information, a booklet is printed on the Government press, calling for Catholic or Jewish workers to rehabilitate Welsh Protestant homes, what would Mr. Creel say? Nothing; even he would be terrorized into silence by the Protestant Evangelical clamor. But after all why complain? This is a Protestant war. That is clear from the honor lists where the Duffys and the Bradys and the O'Learys and the O'Shaughnessys and all the other sturdy Protestants figure so prominently.

Literature

THE NASCENT CHURCH IN AMERICA

PRESIDENT WILSON, in his address to the American Federation of Labor, at Buffalo, November 12, 1917, made a statement which anyone minded to write history in the future should carefully weigh and meditate. "You can explain most wars very simply," said he, "but the explanation of this is not so simple. Its roots run deep into all the *obscure soils of history*, and in my view this is the last decisive issue between the old principles of power, and the new principles of freedom." In other words much that was not commonly known or realized before is becoming evident now, by reason of the war. As the mists of illusion gradually clear away, public opinion, which had grown to be little more than a factitious jumble of fashionable notions; the creation of a minority is now seen to approach nearer to what it should be; the expression of a real public conscience. We are learning to face facts, the facts of the past as well as of the present, and, as President Wilson's words would seem to imply, the thought is already dawning in some quarters of the intellectual world that history up to this has not been written altogether as it should be.

Although the grounds for such a surmise have been by no means wanting in the past, it has now become more imperative than ever that the future outlook should not be warped by any false historical preconceptions. Albert Sorel, in his monumental work "*L'Europe et la Revolution Française*" when accounting for some of the chief political blunders of pre-Revolutionary and Revolutionary times, has this to say: "History, no less than all well-tested experience, was held in very low esteem by [the continental] chancelleries. It had opposed to it both pride and indolence, two vices which sadly enough harmonize only too well with the secular mind and with political dexterity." The besetting danger in this respect, however, is at present no longer to be looked for so much from a complacent ignorance as from bias. There is grave reason to fear that with minds intensely engaged in following the vicissitudes of a war that is being waged for democracy and the freedom of the world, some, who have formed their judgment on a knowledge of things that are not so, may still be prepared to accept as history such statements as the one made by Oliver Wendell Holmes, over fifty years ago: that "America owes its political freedom to religious Protestantism."

The fallacy of such a view will be found abundantly proved and illustrated in the pages of one of the best historical publications of recent years: Father Thomas Hughes' "*The History of the Society of Jesus in North America, Colonial and Federal*" (Longmans). In this second volume of the work, the period covered is that from 1645 to 1773, which falls naturally into three parts; first he establishes both by documentary evidence and the most carefully scientific inductions, the real state of

religion in the colonies between the Puritan and the Orange Revolutions and describes the situation of the Jesuits under the prevailing persecutions; secondly, he passes on to the Indian missions in Canada (1611-1667), and the contrast he reveals as it presented itself in those days between the systems and the methods practised by the Jesuits and the Protestants, in their dealings with the Indians, is a valuable contribution to American church history; then returning to the English colonies (1690-1773) he studies the activities of the Jesuits chiefly in Maryland and Pennsylvania and ends with the vexed question of the Catholic Bishopric. Thus the main purpose and scope of the book is sufficiently evident from the title. But as the author states in the preface, "In the growing settlements that were destined to become the United States of America, the history of the Jesuits was that of the nascent Catholic Church. No other clergy, secular or regular, appeared on the ground till more than a decade of years had passed after the American Revolution." The nature of the subject itself therefore demanded that a full and scientific account be given of the many agencies that were at work in the colonies to suppress Popery and which played a part thus far wholly unrecognized in its importance by those who have undertaken to write the history of our own country. For, as the entire work proves, to the very point of definite demonstration, "the force of anti-Popery lay in causes of too deep a significance, and was exerted by means of laws too many, too universal, and fundamental, to admit of any such superficial explanation as that the anti-Catholic sentiment was a thing casual, local, or a mere excess of transient emotion."

Comparisons are sometimes odious, yet, nevertheless instructive, and the only parallel to the state of affairs as they then existed both on this continent and in England will be nowhere found, except in the history of pagan Rome when the brave refusal to allow their beliefs to be blended with polytheism, and success in winning proselytes was imputed to the Christians as a crime. For when all is said, it will be found that just as in those early times, so in the days of the colonies and at present where it still exists, opposition to the Church is really radicated in this: that she refuses to deny the teaching, Divinely committed to her care, by subscribing to a false idea of toleration; and that even in spite of being gagged often by secular powers she does succeed in some way, quite unaccountable to an alien mind, in winning large numbers to her fold. One point of difference worth noting, however, is that as paganism had little reason to set itself up as a rival to the Church in her proselytism there was perhaps less of that aggressive bitterness which in more recent times goes such a long way towards explaining the truth in Newman's assertion that "to Protestantism false witness is the principle of propagation."

Proof of this together with masterly expositions of the con-

cealments frequently practised by the general run of modern historians, and more notably so by some of the contributors to the "Cambridge Modern History," are to be found on almost every page of Father Hughes' voluminous work. This has already led some critics, little accustomed to have their prejudices subjected to an honest intellectual test, to attempt to dismiss the book with the declaration that it conveys "the feeling" (*sic*) "that history has been employed as polemic." (cf. *Literary Digest*, March 23, 1918, p. 40.) As this is very likely to be the judgment of the average non-Catholic about the matter, it may be well to note that the barest inanimate fact can, at times, assume a most persistent and aggressive aspect in the estimation of anyone so disposed subjectively as to make up his mind that it must be otherwise than it is. If the account of earlier historians has not been altogether truthful, it is only right that we should know wherein they have erred; or if Protestant activities in the colonies were in any manner different from what current assumptions would lead some to expect, it is certainly incumbent that any historian of those times, capable of adducing the proofs which Father Hughes had at his disposal, should give a full and clear statement of the fact. Probable effects on the emotions of the reader may undoubtedly furnish a fair test of good or bad literature; as a true standard, for accurate historical writing they should of necessity be discounted.

This, moreover, is precisely the point on which not a few are likely to go astray in their judgment of many of Father Hughes' conclusions. They may fail to recognize how thoroughly reasoned and solidly objective is his ethical norm. This joined with a remarkably sound gift for casuistry has enabled him to avoid the usual tergiversations by which so much otherwise even good modern historical writing has been vitiated. Where any number would naturally prove hazy and unsatisfactory it has been possible for him to be clear, definite and even vigorously pointed: a contrast which lends an added meaning to the words of De Quincey: "It is remarkable," says he, "in the sense of being noticeable and interesting, but not in the sense of being surprising, that casuistry has fallen into disrepute throughout Protestant lands." But "meantime," he adds, somewhat further on, "it is certain that casuistry, when soberly applied, is not only a beneficial as well as a very interesting study; but that, by whatever title, it is absolutely indispensable to the *practical* treatment of morals" and, as he might have subjoined by way of an immediate corollary, for the proper writing of history.

MOORHOUSE I. X. MILLAR, S. J.

TO SERGEANT JOYCE KILMER

Slain in Battle, July 30, 1918.

Dead?—

Dull page thou liest, he shall live forever.

His fiery spirit but begins to live.

He hath achieved what was his great endeavor,

Winning that Life that only death can give.

Forever keen to run where honor led.

If he be gone

It was his dauntless soul, not death, that bore him on.

Ah! honor, honor, honor on his head!

I know—

Ye need not tell—his face was toward the foe.

He was far forward in the panting line,

He did his part right well.

And when he fell

His comrades wept—it could not but be so.

To be far forward was his gracious art—

He had a nation's valor in his heart.

Ye say

He had been oft in peril ere the day.

Oft crept beyond into the place of fear

Outlying in the grim and perilous dark

That haply he might hark

Some stirring of the foe, some whispering tidings hear.

Ah, those long hours he wrestled with dismay!

He scorned not pain and fear—he was more strong than they!

Then do not weep

Or weep for us that knew him and are lorn,

He doth not sleep

But wakes in vigor to another morn.

That passion and endeavor and desire

Blossom to glory in a kindlier air,

Yea, we might be right merry for his sake

If we but knew that joy whereto he's gone

And comfort take

Catching some glimpses of his sudden dawn.

Yet here

Even in the passion of our loyal pride

A furtive tear

Reminds our hearts how great a friend hath died.

It is no treason for ourselves to grieve.

But thou, dear friend, in thy new life receive

Our everlasting honor and acclaim.

Thine earthly fame

That is a shadow to the glories great

That Christ prepares for thee

Who set thy spirit free

With His bright champions round His throne to wait

In that eternal pomp, that deathless jubilee.

EDWARD F. GARESCHÉ, S. J.

REVIEWS

A Short History of France. By VICTOR DURUY. Two Vols. With an Introduction by RICHARD WILSON, D.Litt. With an Appendix (1871-1914), by LUCY MENZIES. Everyman's Library. New York: E. P. Dutton & Co. \$1.40.

It is not only true to say that the history of France affords the matter and argument for a dozen epics. It is an epic in itself, and we are witnessing in the present war one of its most stirring episodes. Splendor of achievement and tragedy of ruin everywhere mark the course of the story. When France is faithful to the high mission to which she has evidently been called, she does great things for humanity and God. When she is disloyal to that vocation, God visits her with appalling catastrophes. In all probability there is not another nation in the modern world in whose history we may more clearly read the lesson that God rules and guides the destinies of peoples. God has heavily chastised France, but He ever spares her and saves her from the brink of the abyss to which her sins have at times dragged her, because in some mysterious way He deems her and the virtues of her people necessary for the world.

From the days of Clovis down to the days in which we live, the Catholic Church, the dogmas and the practices of the Catholic Church have been part and fiber of the life of the French people. To the Catholic Church, she owes all that is fairest in her national life. In spite of all that a succession of infidel Governments and rulers have done, the old Faith has not yet been rooted out of the heart of the people. To write her history then the chronicler should first of all understand this underlying fact. He should at least be thoroughly impartial in dealing with the action and the history of the Catholic Church in the long course of the annals of the nation. In this one essential requisite Victor Duruy fails. He does not show the open hostility and the bitterness of Michelet and Quinet, and is above the coarse railleries and cheap wit of Voltaire and his school. He renders at times homage to the influence of the Church and recognizes her services. But it seems to be with a certain reluctance and unwillingness. Too frequently there is a hidden rebuke in the very compliment he pays. The reader, if not on his guard, will gain the impression as he turns over

the pages of this rapid and on the whole most interesting history, that the Church was rather an impediment to the growth of the national life. The theory may not be stated in so many words by the author, but Duruy seems to have acted on the general principle that when there was friction between Church and State, the Church was almost invariably in the wrong.

He does not ignore the fact that the thirteenth century, for instance, was an age of splendid achievement, and pays homage to the genius of Innocent III and Innocent IV, of St. Thomas Aquinas and Roger Bacon. But he states falsely that Joan of Arc was abandoned by the Church, when it is a notorious fact that she was betrayed not by the Church but by an ambitious bishop and by cowardly priests, and that she herself confessed that had she been placed under the jurisdiction of the Church she would not have been condemned. And the author of the Appendix states what is directly contrary to the facts when he says that the State schools after the educational reforms of Jules Ferry showed no anti-religious tendency. For the last thirty years the Catholics of France have loudly protested that the whole system of State education had but one purpose in view, to oust Christianity and its teaching from the hearts of the children. This Ferry and his school have hypocritically denied. Their denials have deceived no fair and right-thinking man.

It is a pity that Duruy's work is marred by these defects. The author knows how to do justice to individual Catholics and to certain features of Catholicism. The noble figures of St. Louis and Joan of Arc are on the whole finely dealt with, and the social influence of the Church is recognized. Though somewhat cold in presentation, the book is eminently French in its clearness, method, and the simplicity and effectiveness of its plan. Duruy presents not only a series of more or less unrelated facts, but paints the growth and life of a great people. Catholics cannot, however, give their entire approval to the work.

J. C. R.

Fighting Starvation in Belgium. By VERNON KELLOGG. Illustrated. Garden City, N. Y.: Doubleday, Page & Co. \$1.25.

The work of the Commission of Relief in Belgium from the early days of 1915 up to the present time, is simply chronicled in this attractive little volume. The author has let the facts speak for themselves without any added appeal. In the opening chapters he gives a brief history of Belgium before and after the German invasion. He has enumerated many of the difficulties encountered and successfully met by the Commission led by Mr. Hoover, as well as the endless negotiations required to secure the necessary guarantees for the safe distribution of food to the nine and a half million starving Belgians, a work which would have discouraged most men. The list of contributions amounting to more than \$397,000,000.00 to the C. R. B. is an eloquent tribute to the charity of the millions who gave generously out of their abundance and poverty. Among the many States enumerated, California, Mr. Hoover's and Mr. Kellogg's own State, contributed \$379,368.00, while the United States gave more than \$11,000,000.00, but "The 'record' of all giving to Belgium's relief" says Mr. Kellogg, "is held by New Zealand, which from its population of 1,159,720, has sent \$2,655,758.00, or a percentage average of \$2.29. . . . The giving has been worth while, worth while to Belgium saved from starvation of body, worth while to America, saved from starvation of soul."

How these relief workers fed millions of men, women and children, and how they carried out their intricate plans with the maximum efficiency is told in the closing chapters. With one idea, the salvation of Belgium, they worked and not for a single day were the heroic Belgians left foodless. It is consoling, too, to know that this great work in the interest of humanity has not ceased with America's entrance into the struggle. Villalobar, Minister of Spain to Belgium, and Vollenhoven, Minister of

Holland, have continued the work of relief and the Americans are still at their posts, though outside of Belgium, aiding these neutral Powers.

V. J. B.

The Processes of History. By FREDERICK J. TEGGART, Associate Professor of History in the University of California. New Haven: Yale University Press. \$1.25.

In the opening pages of this brief treatise, the author tells us that his aim is to offer a real scientific explanation of history, of the question, in other words, "How man has come to be as he is today." Answers hitherto attempted, such as "race supremacy," "influence of habitat," "economic determination," etc., have failed because they have been based upon a restricted view of facts and worked out according to false methods. The author proposes, therefore, to answer the question by employing historical information, not for the making of "mere narratives, but to determine what have been the processes through which things have come to be as they are." Two factors, according to the author, stand out pre-eminently, "the geographical factor and the human factor." The former shows man's dependence on his environment.

Political units, as States or nations have arisen at certain definitely circumscribed places. These places have not been consciously selected or decided upon by men, but have been determined by the conformation of the earth's surface, that is, by the localization of habitable areas and the possibilities of travel. . . . Places where political organizations have come into being have been points of pressure; termini of routes which of necessity have been followed by successive migrant groups. . . . The dependence of man upon his physical surroundings—have had their origin, not in man's foresight or planning, but in changes of climate within a definite area.

The second, "the human factor," is "the result not of any volition in a supposed desire for betterment; but of some radical upheaval wherein man is released from fixed and set ways of thought and action." Man, the author affirms, is naturally conservative in the narrow sense of the term, he becomes a slave of the old ways of thought and action, tenacious of old customs and conventionalities. As long as he remains in this rut, no real advancement is possible, but true human advancement follows upon "the mental release of the members of a group or of a single individual from the authority of an established system of ideas."

That Professor Teggart has been more successful in handling the above question than men of his own school, we may readily grant, but we cannot but come to the conclusion that he, too, like others he criticizes so well, has held to a restricted and narrow view of the facts and their causes. For him such blind processes as mere local position and the fortuitous clash of contending forces determine man's progress. His mind and will have little or nothing to their credit in the advancement he is constantly making in one way or another, for the professor affirms without any saving qualification that places of vantage have not been consciously selected or decided upon by men, and that intellectual progress has come about as a result of the involuntary movements of different peoples and not because of any desire on man's part for his own betterment. Surely the author has not merely mistaken conditions, necessary though they may be, for causes, but he has gone far afield, indeed, when he summarily dismisses man's "conscious selection" and "desire for betterment" as real factors in all his progress. As for the moral and religious factors in man's advancement the reader can find but scant notice of it in the 162 pages of the whole discussion, and as for such an "imaginary beginning as the Mosaic account of Creation," that is in a class with "Hesiod's Golden Age."

G. H.

BOOKS AND AUTHORS

The Twenty-fourth Annual Announcement of the Watterson Reading Circle, which is a thriving literary society to which some thirty Catholic ladies of Columbus, Ohio, belong, seems

to be an excellent model of what such an association ought to be. Cardinal Newman is the topic set for the coming year's fourteen meetings, an original paper on one of his works or characteristics first being read, a sketch follows of a person connected with the Oxford movement, some of Newman's writings are then read and the meeting ends with a discussion of current literature.—In an interestingly written pamphlet, "Real Christian Science" (Ironton, Ohio, \$0.10), by Mrs. W. A. King, the author, expounds, in a dialogue between Mrs. C. S. and Mrs. R. C., while traveling in a Pullman, the difference between the real Christian Science of Christ and the absurd Christian Science of Mrs. Eddy. Great credit is due Mrs. King for stating her "creed exactly and explaining its basic teachings satisfactorily," and showing that in Christ's science alone and not in Mrs. Eddy's contradictory science, strength and solace in loneliness and sorrow and death will be found.

G. M. M. Sheldon's "The Greater Value" (Kenedy, \$0.55) is a little book of practical piety for small Catholic children. The author tells in simple language incidents from Our Lord's life and His Mother's and draws the lessons.—"Happy Tales for Story Time" (American Book, \$0.64) are meant by Eleanor L. Skinner and Ada M. Skinner, their authors or adapters, as supplementary reading for boys and girls of the second grade. Such momentous questions as "How the Sheep Found Bo-Peep" and "Why Japan Has No Tigers" are settled satisfactorily and there are some thirty other stories besides. Eight pictures in color are made by Maginel Wright Enright.—A new edition of that immortal nursery classic "Alice's Adventures in Wonderland" (American Book, \$0.60), edited by Clifton Johnson, has been prepared for little readers of the third, fourth or fifth grade.—The revised version of Goff and Mayne's "First Principles of Agriculture" (American Book, \$0.96), an excellent text-book which came out fourteen years ago for the use of school children, is very timely now, since the winning of the war next summer depends so much on the size of our harvests.

AMERICA has already had occasion to mention "The Roots of the War" (Century, \$1.50), by W. S. Davis in collaboration with Wm. Anderson and Mason W. Tyler, for its unfair aspersions on the Pope's attitude in the present war. Besides this passage by Mr. Anderson, in another, Mr. Davis does not reconcile his charge against the Catholic Bishops conniving at despotism in Germany with his later picture of them fighting the Kulturkampf. Aside from these aspersions on the Church, arising from prejudice, the book is an exceptionally lively and well-written history of the 19th century, and the events leading up to the war. It also contains helpful maps, and a good bibliography.—John Leyland has compiled the "Achievement of the British Navy in the World War" (Doran, \$0.25), showing what that country has done against mine and submarine, and for transport and commerce.—"Little Journeys to Paris" (Holt, \$0.60) is written by S. Strunsky in the name of "W. Hohenzollern" as a guide-book giving the latter's experiences in his various journeys attempting to reach Paris. It is a sort of mock Baedeker, with notes, fine print and all, and contains many excellent verses and clever hits. It is a diverting war-book.—All royalties derived from the sale of Edward Peple's little book of swinging stanzas on "The War Dog" (Dutton, \$0.50), he announces, are to go to the Red Cross. He sings of his canine hero:

Without an equipment he joined our fight;
Without a commission or rank,
For a cur he was, with a social blight,
Yet we gave him a uniform of white,
With a crimson cross on his flank.

"A History of the Life and Death, Virtues and Exploits, of General George Washington, with Curious Anecdotes Equally

Honorable to Himself and Exemplary to His Young Countrymen," by Mason L. Weems, Formerly Rector of Mount Vernon Parish (Lippincott, \$1.50), is the complete and comprehensive title of the famous biography of Washington that the young Abraham Lincoln read by the pine-knot fire of a Kentucky log-cabin. The book is the source of the highly edifying cherry-tree story and other pious legends of Washington, for Parson Weems never let slip an opportunity to draw an improving moral from the incidents of his subject's life. Particularly detailed is the description of Washington's death-bed, though his biographer expressly tells us that the General, "feeling that the hour of his departure out of this world was at hand, desired that everybody should quit the room. They all went out."—"George Bernard Shaw, His Life and Works" (Boni & Liveright, \$1.50). The "critical biography (authorized)" by Archibald Henderson, M. A., Ph.D., of the University of North Carolina, which first came out a half-dozen years ago, has appeared in a cheaper edition. The book is adulatory rather than "critical," but traces interestingly the "development" of this iconoclastic Irishman. Nothing has done more to put Shaw where he belongs than the present war.

According to the jacket of "Gaining the Round Above" (Dutton, \$0.60), by Gustavus S. Kimball, you must read this book "if you are not satisfied with yourself or your work, if you find others passing you by, or if you mean to get ahead and want to know how." In a general way, these ethical essays may fulfil their claim by stimulating enthusiasm; for practical guidance in the devious paths of success, their effect is doubtful. Like other books of this type, it is made up in great part of platitudes and the sayings and doings of "great men." The success that is advocated is, of course, material, and is based on natural motives, spiritual considerations having little place.—Helen Marot, in "Creative Impulse in Industry" (Dutton, \$1.50), endeavors to show how industrial efficiency necessary to America after the war is to be maintained without following the German industrial system of education. It is by no means certain that the system of German industrial education would succeed in America, or, even admitting the possibility of success, the author claims, it is not the brand of education that America wants. This book is the result of a study of conditions made by the author for the Bureau of Educational Experiments.

"The Cloud" (Dutton, \$1.00), by Sartell Prentice, is "a cloud like a man's hand, a man's hand clad in armor, rising up beyond the sea." The cloud is Germany. "America has willed with all her might, her soul, her strength, that the shadow of that 'Cloud like a man's hand' shall forever pass away; that it shall no longer rest on Poland, Russia, Serbia . . . or on our own America, but that liberty, justice and democracy shall shine in an unclouded sky, and that no shadow of a man's mailed fist shall darken either the homes or the hearts of men." This is the gist of the book. It is often hard to verify the author's statements, many of which are bold and sweeping.—"You Who Can Help" (Small Maynard), by Mary Smith Churchill, is a sequence of Paris letters covering the period from August, 1916-January, 1918, from an American army officer's wife. The letters, chatty and informal, repeat with the simplicity of a diary the life of an American worker in France and her need of our charity.—Many earnest, zealous men are engaged at the present hour not only in helping to win the war, but in planning conscientiously to provide as far as human means will allow a solid basis for a durable peace once the war is ended. Among the best results achieved thus far the "Draft Convention for League of Nations," by a Group of American Jurists and Publicists (Macmillan), will be found both definite in point and encouraging in the prospects that it offers.

EDUCATION

War-Aim Courses in All the Schools

WHEN the colleges and universities of the country opened on October 1, more than 150,000 young men "began," in the words of Elihu Root, "a new era in which all the learning of America is laid on the altar of service." The older persuasion that college life necessarily raises an atmosphere of academic seclusion, unfitting men for the stern requirements of practical life, was passing away, even before we entered the war. The clear fact has been for many years, that in "practical life" the lack of a college education has operated as a serious handicap. But in face of the splendid spirit of the colleges in offering men, money, their halls and their laboratories to the Government, no one can now seriously question the loyal and intimate connection of American colleges with the common good.

THE OLD ORDER AND THE NEW

BUT only the college man who has found in teaching his chosen subject, another life, can realize the greatness of the sacrifice now asked. Except in the larger institutions, the older humanistic studies, with their cognate courses, are in abeyance for the period of the war. The majority of our young men at Georgetown, St. Louis, Boston, Holy Cross and Notre Dame are not, by any classic standard, "college students," for the old order has changed, giving place to new. They are, rather, soldiers of the United States army, assigned to college quarters for a training which cannot be had elsewhere. Education itself, as a prominent army officer remarked at the Plattsburg Conference, is now "only a by-product of governmental activity in winning the war." Yet, as the President has reminded us more than once, the war "while fought with all the devices of science and with the power of machines" is, likewise, "a war of ideals." It is, in all truth, a conflict to the death between forces engendered by autocracy, and forces which are based upon the common rights of humanity. While, therefore, it is important that the young soldier-students receive as much purely military training as possible during the time of their assignment to the colleges, they must also be given a clear understanding of the complex principles of evil which, embodied in an autocratic State, have thrown the whole world into war. To do this is the purpose of the "war-aim courses," arranged by the Government for the colleges.

THE FOUNDATION IN PHILOSOPHY

TO make the war-aim courses a mere "propaganda of hate" would, as is clear, be a grave and pernicious error, and any such purpose is as far from the mind of the Government as it is from the intention of the colleges. As arranged for a group of Eastern Catholic schools, and approved by competent authority, the courses will rest upon a firm and objective basis in Catholic philosophy. At the outset, a series of lectures will be given, embracing the classic theses on civil society, the origin and sanction of authority, on the citizen, his rights and obligations, on the State, its duty towards, and its rights over, the individual. The truths treated under these heads, while they will impart to the future soldier a fairly adequate conception of what the State can rightfully require of every citizen, will also mark out the limits beyond which the exercise of authority becomes an instrument for the furtherance of State worship. This modern recrudescence of paganism, shaped and formulated under the sway of Prussianism, into the creed that to Caesar pertain all things, even those which by every right are God's, has undoubtedly been one of the principal causes of the war. In the Catholic ideal, all rightful authority is from God, and the State, in the exercise of its authority, can impose obligations binding in conscience. Yet that authority is not without limits; it can be used only in its proper sphere, and for the due attainment of the end for which it was granted. Man was not made for the

State, but the State for man. Civil society, it is true, is not man's creation; neither, on the other hand, is man the creation of the State. Both come from God; each has rights which the other must hold sacred. While for its defense the State may demand the services, property, and even the life of the citizen, yet at no time, either in war or peace, is the citizen a mere cog in a great governmental machine, a puppet moved by the arbitrary will of a dominant State. Briefly, it is the duty of the State to use the great authority entrusted to it by Almighty God, for the common welfare, yet with due respect for the rights of all, even of the smallest minority, and the duty of the citizen to protect the State by prompt, loyal, steadfast obedience.

TRUISMS BUT NOT UNIVERSAL

LET it not be said that these are mere truisms. Truisms they are in Catholic philosophy, but under the stealthy yet powerful influence of German philosophy and theology, dominant in a majority of American secular colleges, and directing the thought of practically all American magazines and newspapers, they were fast falling into oblivion. It is this false philosophy which has deluded the German people into supporting a State autocracy which, for the first time in history, has brazenly exalted to the height of a righteous creed, the infamous doctrine that the end justifies the means, and on the plea that they were done "for the Fatherland" has canonized a brutality which has sickened the civilized world. But with all our faults, we in America, did not approach, even remotely, the acceptance of Prussianism. Where we accepted principles which, logically, justified a policy of fraud and frightfulness, we were, in practice, far better than our principles.

With the correct philosophical principles plainly in view, the remote and proximate causes of the war will be examined in the government, philosophies, history, social aims, laws and literatures of all parties to the conflict. Written and oral tests will be prescribed in due form, and credits given for satisfactory work. All courses will be of college grade, but there seems no good reason why some might not be given, at least in part, with good effect in our colleges for women, in the high schools, and even in the primary schools.

EXTENSION TO THE LOWER SCHOOLS

AS to the colleges for women, there should be no difficulty. All the courses are connected, more or less nearly, with the subjects in ethics, history, sociology and civics, as treated in these institutions, and the present war simply affords an opportunity for a more animated and vital presentation. In the high school, they might well be aggregated, in a simple form, to the courses in civil government, apologetics, and history, medieval, modern and American. If Tommy is to submit to daily drill and carry a flag, he ought to be given an appealing and convincing reason, one more lasting than the thrill of a military band, for doing these things. One hesitates to suggest any addition to the grammar-school courses, but the alert teacher, when explaining the Fourth Commandment, can suggest to little Johnny and Mildred that we must honor and obey our country as well as our parents, and by a brief citation of what freedom means in autocratic Germany, show these youthful minds in the history class, that we are battling for liberty today as truly as did the patriots who fought in 1776. An abstract presentation of philosophical principles would, of course, be loss of time, yet the Catholic child, well instructed in his catechism, can readily appreciate them, if presented in parable and historical example. For he knows more of man and his nature, his destiny in time and eternity, his rights and his obligations, all of which are subjects now under the arbitration of the sword, than did Aristotle and his school, and can appraise them with a certainty denied to all philosophers who, rejecting God, devise vain things.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Religious Liberty and the Courts

IMEDIATELY following the decision in the Cummings case, to which reference has been made in a preceding article (AMERICA, October 12), another decision was rendered in *Ex parte A. H. Garland*, 4 Wall. 333, which involved practically the same questions. Mr. Garland, who was later Attorney General under President Cleveland, a citizen of Arkansas, had been in the Confederate army, and was pardoned by President Johnson in 1865. But an act of Congress antedating his pardon, required all attorneys seeking license to practise in the Supreme Court, to take a test oath. This he could not take, but asked for his license, basing his right upon the pardon, which, however, was conditioned upon his taking the test oath prescribed by Congress. He contended that the act of Congress was an unconstitutional attempt to limit the President's pardoning power, and also that the test oath was in the nature of an *ex post facto* law, or attainder. The court sustained both of these contentions and declared the act of Congress void.

NO PROTECTION IN THE CONSTITUTION

IN the Garland case Mr. Justice Miller delivered an able and lengthy dissenting opinion, in which he reviewed also the *Permoli* decision, but he based his dissent upon the broad ground that the State and Federal Governments, each in its own sphere of jurisdiction, possess the fundamental right and power, as an attribute of sovereignty, to prescribe tests of loyalty for citizens and the qualifications for pursuing avocations and holding offices. So far from questioning the authority of the *Permoli* decision, he uses this emphatic language of approval:

No attempt has been made to show that the Constitution of the United States interposes any such protection (of religious freedom) between the State governments and their own citizens. *Nor can anything of this kind be shown.* The Federal Constitution contains but two provisions on this subject. One of these forbids Congress to enact any law respecting the establishment of religion, or prohibiting the free exercise thereof. The other is, that no religious test shall ever be required as a qualification for any office or public trust under the United States. No restraint is placed by that instrument on the action of the states; but, on the contrary, in the language of Story, *Com. Const.*, sec. 1878, "The whole power over the subject of religion is left exclusively to the State governments, to be acted upon according to their own sense of justice and the state constitutions."

He does draw a parallel between the *Permoli* decision and the two decisions against which he is dissenting, for the purpose of showing the inconsistency of the later holdings as contrasted with the hardship of the *Permoli* case. But his utterances on that score are not very logical, considering that in the one case, by his own argument, it was a question of loyalty to the Government, while in the other it was a police regulation of a municipality, intended to protect the public health. As we shall notice, the police power of the State, under modern judicial construction, is without limitation of any kind, even in the organic laws of States or nation.

THE DOMINANT DECISION

THE attempt to show that some great and radical reversal of ante-bellum adjudications upon constitutional law was wrought by the Civil War and its revolutionary additions to the Federal Constitution, is idle and misleading. The war did indeed work a radical change in such matters as are fairly within the scope of the war amendments, and there was a partisan effort to extend those extraordinary provisions far beyond their just and reasonable meaning and intent. But that era of sectional and rancorous resentment soon passed away, and the courts returned to the same basis of the constitutional principles so clearly and firmly established by the fathers of American polity and jurisprudence. The *Permoli* decision was the law when it was delivered, and it is the law today. Even the Dred

Scott decision, that bugbear of people who never read it or refuse to understand its application, was the law when it was announced, and it is the law today, except as its deliverances have been curtailed by the sword of civil strife, and reversed by the enactments of a revolutionary period in our history. The movement to annul and prohibit that interpretation of the Constitution was avowedly a revolt against that instrument. It was inaugurated by those who declared the Constitution to be "a league with hell and a compact with the devil," and who defied the limitations of that venerable charter in obedience to the fanatical demands of a "higher law." But when the sword cut into the heart of the organic law, to carve out some of its vital safeguards, the courts, under saner influences, have held that the operation was limited to the exact pound of flesh, and that none of the life blood of the fundamental code was shed or wasted. The ancient fabric still stands in its original outlines, whatever innovations may have marred its pristine symmetry. Not one of the amendments, old or new, affects in the slightest degree the power of the States over the whole subject of religious liberty. The Supreme Court has repeatedly said that the first ten amendments have no application to the States: *Livingston v. Moore*, 7 Pet. 469; *In re Spies*, 123 U. S. 131; *McElwaine v. Brush*, 142 U. S. 155; *Barron v. Baltimore*, 7 Pet. 243; *Presser v. Illinois*, 116 U. S. 252; *Brown v. New Jersey*, 175 U. S. 172. Just as emphatically and frequently the same tribunal has held that the Fourteenth Amendment does not extend to the States the limitations contained in the first ten amendments. *Re Kemmler*, 136 U. S. 436; *Maxwell v. Dow*, 176 U. S. 581; *State v. Cruikshank*, 92 U. S. 542; *the Slaughter House Cases*, 83 U. S. 36.

ON WHAT MAY WE RELY?

CATHOLICS in this country cannot afford to rely upon what Justice Miller, in the dissenting opinion above mentioned, calls "the vague idea that the Federal Constitution protects a priest in the exercise of his holy functions." It did not protect Father *Permoli* in 1845, and it will not protect the Mass in 1945, if so be that the political upheavals to which State constituencies are prone in this era of direct popular sovereignty, or the widening despotism of the police power of States and municipalities, shall lay a sacrilegious hand upon the altars of the Church.

What, then, can Catholics rely upon for the protection of their Faith, and the exercise of its sacred rites? It is possible, perhaps probable, but not certain, that the Church can find security for her Sacraments and institutions, under one or both of two fundamental safeguards of the existing law. In the first place, the decisions of our courts, State and Federal, such as that in *Holy Trinity Church v. United States*, 143 U. S. 458, and *People v. Ruggles*, 8 Johns. 289, to the effect that Christianity is essentially part of the common law of the land, and that no legislation, of State or nation, will be considered as intended to interfere with religious freedom, may furnish an adequate bulwark against the invasion of religious rights. Properly applied, they should do so. But it must be recognized that there has been a serious and deplorable decadence in the sentiments of reverence for religion and of respect for Christian traditions during the last few decades. Any one who has taken the trouble to run down the cases on the subject of "religious and charitable uses and trusts" will readily appreciate this lowering of pious regard for the things once deemed sacred and inviolable. Such offenses as blasphemy, sacrilege and impious profanity are no longer recognized as subject to judicial cognizance in most of our jurisdictions. Insults to Christian ideas and ideals and the most blatant attacks upon all the sentiments and aspirations of religion, natural and revealed, have been condoned by some of the courts. Uses and trusts for the propagation of infidelity and atheism have been upheld as valid and beneficial. The extent to which this latitudinarian impiety has been carried may be

seen in an article by Professor Scott of the Harvard Law School, published in the June, 1917, issue of *The Co-operator*. It is doubtful how many of our judges today would repeat the language of Chancellor Kent in the Ruggles case, or of Justice Brewer in the Holy Trinity Church case, above mentioned. Not many of our leading politicians nowadays would voice the same sentiments that Washington embodied in his "Farewell Address," in reference to the inseparable nature of religion, morality, education and patriotism. Hence dependence upon the historical sanctity of religion and of religious liberty cannot be too much indulged, in an age of growing deification of the sovereignty and infallibility of popular majorities.

THE FOURTEENTH AMENDMENT

IN the second place, if the "immunities and privileges" which are safeguarded by the Fourteenth Amendment are to be interpreted as embracing religious rights in the States—which they cannot be unless the Supreme Court reverses all of its decisions on the subject—it is likely that the belief and worship of Catholics might be protected under the clause of the amendment which guarantees equal protection to all citizens. It has been decided that however obnoxious a State law may be, if it operates equally upon all persons and classes coming within its purview, it is nevertheless valid under the Fourteenth Amendment: *Pembina Consol. Silver Min. Co. v. Pa.*, 125 U. S. 181; *Barbier v. Connolly*, 113 U. S. 27. The question of vested rights cannot be invoked to procure the protection of the amendment. *Butchers' Union v. Crescent City etc. Co.*, 111 U. S. 746. Now a law by whose drastic provisions the purchase, shipment, possession and use of wine for sacramental purposes are prohibited, does not operate equally upon all Christian believers. The Holy Sacrament of the Altar is a very different thing for the Catholic from the communion service of any other Christian denomination. This difference is fundamental to the Catholic Faith, and indispensable to the validity of the Mass in Catholic worship. For all practical purposes, water might as well be used in the communion service of a non-Catholic Christian service as wine, for the entire service is merely symbolical and commemorative, and its validity depends upon the sentiment of reverential piety of the communicant and not upon the nature of the elements consumed. But to deprive a Catholic priest of the use of wine for the Mass would be to destroy utterly the Mass. Hence, laws that deprive the Church of the proper use of wine for the Mass would not be equal and just in their force and effect among Christians, and therefore would violate the Fourteenth Amendment, *provided that constitutional safeguard can be extended to the protection of religious rights in the States.*

This view of the matter, however, involves a very clear and convincing conception of the Catholic belief as to the Real Presence, and it may well be doubted how far that conception can be impressed upon a court, composed perhaps of Protestant judges to whom the Eucharist, as Catholics understand it, is an idle and vicious superstition. In a concluding paper, I shall endeavor to outline a safe plan for the complete safeguarding of our religious rights.

DUDLEY G. WOOTEN.

NOTE AND COMMENT

Cardinal Mercier's Message to America

THE following is the message of gratitude sent by Cardinal Mercier to the people of the United States:

I wish I were able to express adequately to great-hearted America the admiration I feel for the powerful assistance she brings to our armies and for the extraordinary courage of her soldiers. I also desire to thank them day by day for their charitable and humane assistance. This young nation, so vigorous of heart and of hand, is wonderful. I wish for my own part to express to the contributors to the Belgian

charities my deep appreciation of their assistance. I pray that the Lord may reward them for their zealous work.

To have merited these words of sincerest appreciation from the great prelate of the Belgian nation may well be a comfort and a joy to the people of America. But the hour of Belgium's trial is not yet past, and we must continue to deserve still further the gratitude of this most deeply afflicted country.

The World's Greatest Insurance Business

THE business of insuring our soldiers and sailors has become one of the most gigantic financial enterprises of the world. Though organized in less than twelve months, it is the largest insurance company in existence. The volume of business transacted has risen to more than \$1,000,000,000 a week. The total in new insurance for the month of August approximates \$5,000,000,000. The mail received in a single day consisted of 92,253 pieces. The employment list numbers 10,000 persons. Approximately 3,500,000 soldiers and sailors have availed themselves of this opportunity, and more than \$30,000,000,000 of insurance have been written. In addition there are soldier and sailor family allotments and Government allowances to dependents whose total disbursements to date already exceed \$140,000,000. This immense and intricate business perfected within so short a time is but another triumph of American efficiency.

"Buying Dollars at Sixty Cents"

"DOUBLE the Third Liberty Loan!" must now be made the watchword of the nation. It should express the determined purpose of every individual subscriber. "Wealthier persons in particular," the Treasury Department announces, "must go deeper into their capital or extend their credit and not depend upon their current income alone to pay for bonds. People of moderate and small means must pledge their future earnings in greater degree." All should save to the limit of their possibilities that they can aid the country and they will thereby aid themselves in the most material way. There is no wiser and more provident means of supplying for the future needs of their families. They are now "buying dollars at sixty cents," as the *New York Herald* so well phrases it. There is no camouflage or exaggeration in this statement. The dollar that is at present of sixty cents' value will again be worth a full hundred cents when the bonds are due in normal times. Thus patriotism, thrift and family duty all combine to urge upon us the utmost saving that we may purchase to the utmost the country's generous Liberty bonds.

"La Croix" and "Fatherless"

THE courageous editor of *La Croix* of Paris has returned to the controversy over the "Fatherless Children of France" in these words:

At the banquet which was held on Thursday, the president of the American Committee, Mr. Shearson, made a speech in which he expressed the admiration felt by Americans for the victor of the Marne, and defined the American work: "The ends which the work aims at attaining, of their very nature, make a touching appeal to the whole world, and we are happy to think that in our American Committees and in your French Committees every shade of thought and sentiment existing in both countries are united. Catholics, Protestants, Freethinkers, Jews, are united in this matter on the common ground of true fraternity, and are giving proof of one and the same devotedness towards those to whom we owe a debt that can never be paid. France, Great Britain and America are bound together by the strongest of all ties—by the affection and the admiration they feel for those who have consented to present and future sacrifices, but which have been heavier in France than in any other nation."

There is no doubt about what Americans think. Has the execution squared with their thought? We have treated

this grave question too often in *La Croix* to return to it today. But we shall not cease advising the publication of the distributions which have been made. This is the only way to reassure opinion which knows perfectly well that an effort has been made to monopolize the American generosity exclusively in favor of the children attending the lay schools.

La Croix has long since proved its case, and has moreover established beyond peradventure of doubt, but not of wild denial, that American money was actually used in an attempt to proselyte French children, and much of it, no doubt, was given by Catholics. The valiant editor should continue his exposures, for no American, whatever his belief, wishes his money to be put to the base purpose of turning innocent children into spouting atheists. Americans will sooner or later right any injustice done.

Number of Jews in the United States

THE Jewish population of the United States, according to the American Jewish Year Book for 5679 (1918-1919), is over 3,300,000, of which number 1,500,000 reside in New York City. This is said to be the largest Jewish population that has ever existed within a single municipality. New York City has over 2,200 Jewish congregations, 180 religious schools, more than 1,000 mutual-aid societies, 965 lodges and hundreds of philanthropic, economic, cultural and recreational agencies. After New York, the cities with the largest Jewish populations are Chicago, 225,000; Philadelphia, 200,000; Cleveland, 100,000; and Boston, 77,500. Next in order, varying from 60,000 to 50,000, follow St. Louis, Baltimore, Pittsburgh, Newark and Detroit. Woodbine, N. J., is an almost exclusively Jewish community. The commissioned Jewish officers in the United States army, appointed during the past Jewish year, number more than 1,500. We are told that tens of thousands of Bibles and prayer books were distributed among the soldiers and sailors by the Jewish Welfare Board.

The Churches and Politics

PRACTICAL men have long ago recognized the absurdity of the insane assumption that the Catholic Church is seeking to gain political control of the United States. The danger of a political intermeddling of "the church" in affairs of State is indeed greater than it ever was, but it is no longer the Catholic Church that will be held in suspicion by any intelligent man who has rightly read the signs of the times. Thus the editor of the *Sacramento Bee* writes:

There is evidence all over that this Prohibition crusade is to be followed by a campaign for the wedding of Church and State, the union of the Government with certain churches of the Protestant denominations. Many of the ministers of these creeds are preaching all the time against the alleged attempt of the Roman Catholic Church to run this country as an adjunct to the Vatican; and, at the same time, they themselves lose no Sunday in demanding closer connection between their own religions and the Government and the practical union of their own faith with the State.

Politics have in many instances replaced the preaching of the Gospel. The political lobbying of one particular denomination leaves no doubt that it is seeking to intimidate and control the country's political power. Nothing can more surely bring religion into discredit with the nation than the intermeddling of the churches with purely political issues.

First Catholic Chaplain to Die at Front

THE first American Catholic chaplain to sacrifice his life on the battlefields of France was the Rev. Edward A. Wallace. Gassed while attending to the wounded at the front, he succumbed to pneumonia in the base hospital to which he was brought from the field. With the hand of death upon him and in sight of "the glare of the cannon," he wrote his final letter

home to his mother and sister—and what mother and sister might not be proud to receive such a letter!

My thoughts and feelings are of you and that dearest spot on earth called home. I have recommended myself to the Sacred Heart of Jesus, which has been my greatest comfort and consolation all through life. Next to God, I owe you, dearest mother and sister, all that I am. Your good and holy life was a model which I strove to imitate. Your love and teachings led me to God's altar, and in my own way I have tried to follow your holy counsel. God has been exceedingly kind to me in giving me first such a mother and sister and choosing me to be one of His disciples. I have tried to fulfil my duties as a priest of God to the best of my abilities. Realizing my many shortcomings and defects, I humbly ask God's pardon if I have offended Him in any way. I have found a refuge of consolation in His Divine Heart in life, and I have the same hope that He will grant me an eternal refuge in that Sacred Heart in Heaven.

Asking them again to be resigned to God's holy will, he rejoices that he dies for God and country. His heart is filled with gratitude for his priestly vocation and he remembers, too, his soldier boys:

Dearest mother and sister, I have already told you of my love for my regiment and my work among my soldier boys. They have been a comfort and consolation to me. I can't tell you too much of what splendid fellows they are, and I know they will be a credit to their Church and country.

Who can fail to be touched by the simple affection and ardent devotion of this heroic soul! "He was so young, only thirty-three!" exclaimed the mother. But in dying, as he did, he has amply fulfilled all his promise of a great career.

Catholicism in China

SOME very interesting details regarding the Catholic missions in China are offered by Father Peter Chan, S.J., a native Chinese priest who has just completed his studies in Europe and is conversant with French, Spanish, Portuguese and English. China, with its 430,000,000 inhabitants, is at present supplied with only 2,267 priests, while Protestant missionaries number more than 25,000. The total Catholic population is about 2,000,000 and there are about 400,000 Protestant Chinese. The time for reaping a rich harvest of souls is now at hand, and the total numbers of conversions to the Catholic Church during the past year was 130,000. There is need only of priests, nuns and the necessary financial aid. Father Chan thus describes his own special mission field:

In the year 1912 a new mission was established in the south of China, with headquarters in the town of Shiu-Hing, seventy miles from the great city of Canton. In this district the pagans number 6,000,000, and the Catholics 1,000 only, with 300 catechumens preparing for Baptism. The mission is the work of Portuguese Jesuits, exiled from their native country, and illustrates the truth that persecution results in spreading the Faith to other lands. There are five Jesuit Fathers and one secular priest, and six native Chinese scholastics of the Society of Jesus. There are also six nuns, Franciscan Missionaries of Mary, two being Irish, who carry on a school for girls and a house of the Society of the Holy Childhood for the rescue and education of abandoned children. Up to the present time, in this territory of 6,000,000 inhabitants, there is no church worthy of the name, but only two poor and very small chapels.

Father Chan is anxious that a church should be erected in honor of the Sacred Heart, together with a small college and seminary for the education of boys and the preparation of candidates for the priesthood. It is estimated that \$25,000 might accomplish this purpose. The family to which Father Chan belongs has been Catholic for 250 years, clinging to the Faith during more than a century of persecutions and afflictions. They now have the joy of seeing the ancient Faith resuming new life and vigor. Those who wish to offer contributions to this inspiring renewal of Catholicism in China can address them to the Rev. Peter Chan, S.J., Loretto-Nativity Mission House, 44 Second Avenue, New York.